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THE

Honconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL X.—NEW SERIES, No. 263.]

LONDON: WEDNESDAY, NOVEMBER 27, 1850.

[PRICE 6d.

ISLINGTON.

EDWARD MIAUL, Esq., will deliver the THIRD of a COURSE of LECTURES on the "EVILS of the UNION of CHURCH and STATE," on THURSDAY EVENING, Dec. 5th, at DENMARK-TERRACE SCHOOL-ROOMS.

Subject:—"The Union injurious to the Social and Political Interests of the People."

To commence at half-past Seven o'clock.

Tickets, Fourpence each, may be had of J. K. Starling, bookseller, Upper-street; C. H. Elt, bookseller, High-street, Islington; and at the Offices of the Association, Crescent, Blackfriars.

JOHN TEMPLETON, { Hon. Secy.

HERBERT S. SKEATS, { Hon. Secy.

LAMBETH ELECTORAL ASSOCIATION.

A SOIREE will be held at the HORNS TAVERN, KENNINGTON, on WEDNESDAY EVENING, December 4th, to commemorate the return to Parliament of WILLIAM WILLIAMS, Esq.

W. Williams, Esq., M.P., Joseph Hume, Esq., M.P., Henry Vincent, Esq., and other gentlemen, are expected to address the Meeting.

Tickets, 2s. each; Double Tickets, to admit a Lady and Gentleman, 3s. 6d.; to be had at the Bar of the Horns Tavern; Mr. Pigot's, stationer, Kennington-common; Mr. Bunton's, Post-office, Camberwell; and of the Stewards, a list of whom are published in the bills of the day.

Tea on the able at half-past Six o'clock precisely. An early application for Tickets is desirable, as the number is limited.

TO THE MEMBERS OF THE NATIONAL PROVIDENT INSTITUTION.

LADIES AND GENTLEMEN.—Having been so invited by several influential and earnest friends of our valuable Institution to allow my name to stand as a Candidate for the office of Director—after much consideration I have consented, upon the distinct understanding that I will not (beyond the simple announcement of my intention) spend one shilling to secure my election, however highly I should appreciate such an honourable distinction; believing, as I do, that it is the sacred duty of all real friends to the permanent prosperity and economy of the National Provident Institution, to put an end for ever to that pernicious system of bribery and corruption.

Should I be fortunate enough to obtain your confidence and support, which I most respectfully solicit, it will ever be my determination earnestly to oppose, as hereofore, all direct or indirect influence of the Board of Directors, in the free choice and election of the best men, to manage our affairs.

Because our Institution has prospered, I feel the deeper anxiety that no body of men should be permitted to strike a blow at one of our best privileges, viz., the controlling power vested in the great body of the assured, to which I mainly attribute its great success; if elected, my best energies shall be devoted to the interests of the Society. I am, Ladies and Gentlemen,

Your obedient Servant,

61 and 62, High-street,

JOHN THWAITES,

Southwark.

TO THE MEMBERS OF THE NATIONAL PROVIDENT INSTITUTION.

LADIES AND GENTLEMEN.—As by our Third Rule, two of our Directors must retire every year by rotation, it has fallen to my turn to place my seat at your disposal on the forthcoming annual meeting, and I venture to offer myself for re-election.

Should you replace me in the position I now have the honour to occupy, it will be my endeavour to merit your support, by continuing my unremitting attention to promote the best interests of our valuable Institution.

I remain, Ladies and Gentlemen,

Yours very faithful,

Mincing-lane,

ROBERT MAJOR HOLBORN.

November 1850.

The ELECTION will be by ballot, 1 to 4 o'clock, at the LONDON TAVERN on Monday, December 16.

HAMMERSMITH.

THE FOUNDATION-STONE of the New Baptist Chapel, for the congregation under the pastoral care of the Rev. JOHN LEITCHMAN, A.M., will be laid on FRIDAY, DECEMBER 6th, 1850, at 3 o'clock by S. M. TROTTER Esq., M.P. The Rev. J. ALDIS, of Maze Pond, will deliver an address on the occasion.

At half-past 6 o'clock a MEETING will be held in Albion Hall, the chair to be taken by S. M. Trotter Esq. The Revs. Dr. Cox, Dr. Burns, J. Angus, W. Brock, W. Grozer, D. Katterns, W. G. Lewis, R. W. Overbury, F. Tressell, and other ministers and friends, have engaged to take part in the proceedings.

Refreshments will be provided at Albion Hall, at 5 o'clock.

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VOL. X.—NEW SERIES, No. 263.]

LONDON: WEDNESDAY, NOVEMBER 27, 1850.

PRICE 6d.

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ought to be kept in view, when judgment is to be given of his case as it stands related, not to the outcry which has been raised against him, but to the "reason and good feeling of the English people."

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We are glad to see our Anglican hierarchy treated as they deserve—their puerile dogmas laughed to scorn—their pompous pretensions set at nought—their orders invalidated by the very Church with which they have sought alliance—their usurpation practised on themselves. We will take good care, as far as in us lies, that they shall not successfully avail themselves of the excitement, got up chiefly by themselves, "to turn the crisis to their own best advantage, and associate their pretensions with the rights of the sovereign." We see, as clearly as does the Cardinal, that "they are endeavouring, and will endeavour, to regain that influence which they have lost over the hearts of the people, and think to replace, by one burst of fanaticism, the religious ascendancy which years have worn away;" and we say with him, "this will not be permitted them by a people too much enlightened on the subject of religious toleration, as enjoyed in England, to be easily fooled out of the privileges which it possesses." But we will also guard our readers against being charmed by the fascination of an adroit advocate into any lenient view of the priestly assumption for which he pleads. Ecclesiastical despotism will find in us a stern and uncompromising foe, whether covered by a card-

nal's hat or by an episcopal mitre; and, as to the prelates, so to the Pope and his minions, we must oppose those principles of scriptural freedom which, whilst they will violate no *right* of theirs, will also guard our own from desecration.

The Cardinal has made out a case in favour of equal religious freedom to Roman Catholics—but he has said nothing which, by implication, does not condemn Rome. We accept his pleas—we repudiate his object. Let him, and let his fellow-religionists, enjoy undisturbed all those rights which the genius of Christianity will freely accord to all—but let them not ask more, nor seek to hide behind captivating appeals to "reason and good feeling" the true character of the ecclesiastical system they labour to advance. We speak not now of theological tenets—we will not tax any of our fellow-subjects here with the "mummuries of superstition." That which is the true characteristic of Rome, as it is also of Anglican State-churchism, is the odious domination which she asserts for her priesthood, over the intellect and the conscience of a race whom the gospel has enfranchised. Her warfare is against the independence of the human mind. She overrides the most sacred rights of private judgment. She deliberately intercepts from men's souls the light which streams from heaven. With her poisoned shafts she aims to pierce and lay prostrate in the dust all intellectual manhood. She exalts her clergy into self-constituted mediators between man and God, and by the aid of their arrogant and impious pretensions, she essays to clip the wings of inquiry, to arrest the sky-ward movements of intelligence, to shut up conscience in the dark prison-house of infallible dogmas, and by ecclesiastical forms and usages, to tame immortal mind into that abject servility which resigns every divinely-given right into the sole custody of crafty priests. The genius of that system which has its seat upon the seven hills, is one of all-grasping ambition, unmitigated by a single gleam of the humanity which woman's tenderness could not but have infused into it. Hard, selfish, ungenial, it dwells apart, in solitary gloom and grandeur, from human sympathies and affectionate solicitudes—and with relentless stoicism executes its will, even to the crushing of the world's heart. And what it has been, it now is and ever must be. Priestly domination, isolated, from all the softening influences of domestic life, cannot be other than cold, calculating, and cruel—the most dreadful, and the most to-be-dreaded embodiment of human tyranny. In the decrepitude of its power, it exhibits, as opportunity serves, all its worst propensities. It is playing at this moment in Sardinia the same odious part which it attempted in England many centuries back—and its savage opposition to the Sicardi laws stamps it as essentially unchangeable. The city of Rome, which, according to Cardinal Wiseman, ought to be "a little paradise of comfort, cheerfulness, and ease," has been reconverted by the return from exile of Pio Nono and his cardinals, into a place of "bondage and corruption"—and the imprisonment of Dr. Achilli is but a faint specimen of the sort of religious freedom which the Papal system establishes wherever it has the power. It is all very well for Cardinal Wiseman to appeal to "the reason and good feeling of Englishmen." Englishmen have a right to point him, in reply, to the utter abnegation of both by his own ecclesiastical system, and, having turned his attention from his own seductive eloquence to the unutterable abominations of his fraternity in Rome and elsewhere, to tell him, in tones not to be mistaken, "Whilst we wish to yield to you all that you can claim for your Church, and for her perfect organization, we beg also to let you know that we are not ignorant of her true character, and that we abhor it as destructive of right, freedom, and charity, and will expose its villanies, past and passing, to the light of noon-day intelligence."

To us it has been a sore humiliation, and poignant grief, that the representative in England of such a system, has been placed by a stupid outcry, got up by a rival hierarchy and clergy, and abetted by many who have no sympathy with the Church Establishment, upon the vantage ground

of persecution. The occasion of the furious outburst has been so badly chosen, that Cardinal Wiseman masters his antagonists with all the ease with which one may have seen a mastiff dog roll half-a-dozen yelping curs in the kennel. The British people have been lashed, and have helped to lash themselves, into indignation, because the Pope has done what, it is now uncontestedly proved, he has been for some years meaning to do—his intentions about which he never concealed, but, on the contrary, submitted to Lord Minto as the organ of the British Government—his legal right to do which has been over and over again claimed for him by Lord John Russell in his place in Parliament—to the substance of which no objection was ever urged until the form of it seemed to cast discredit upon the puerile and exorbitant claims of our Anglican hierarchy—and to the very form of which, our Legislature and Government have once and again given their assent in our colonies and foreign dependencies. In the calm statement of facts, in the lucid exposition of law, in rebuke of the inconsistencies of statesmen, in sarcastic exposure of episcopal selfishness, and in the apparently serene temper with which he listens to the loud yell of popular execration, and waits till it has ceased, the country will see Cardinal Wiseman elevated to a moral position far above his adversaries, and, spite of the malignant system which he represents, he is sagaciously and surely counting on that reaction in public feeling which inevitably follows violent and unnecessary excitement. There he stands, thanks to his interested opponents, winning for the most relentless persecutor on earth the sympathy ever given to the persecuted—and, in his own person, and in his appeal, by battling with injustice, and pleading for admitted rights, he, the advocate of the gloomiest ecclesiastical despotism, is made to appear "more sinned against than sinning."

Right sorry are we that any Roman ecclesiastic, labouring for the revival in this country of an era of spiritual delusion and darkness—right sorry are we that such a man with such an object should be able to read, in lofty tones of rebuke, a deserved lecture to two of the highest functionaries of the realm, on the perversion of their high power to partisan purposes. Yet so it is. "At the present crisis," he says, "the Catholics of England had no right to expect any co-operation from the Government of the country—they asked for none; but they had the right of every citizen to impartiality":—

"They naturally might have expected that he, to whom was entrusted the helm of the State, would keep himself above those influences of party feeling which disqualify the mind for grave and generous counsels; would preserve himself uncommitted by any hasty or unofficial expression of opinion; would remain on the neutral ground of his public responsibility, to check excess on every side, and moderate dangerous tendencies in any party. Instead of this, the Head of her Majesty's Government has astonished, not this country alone, but all Europe, by a letter which leaves us but little hope that any appeal to the high authority which rules over the empire would be received, to say the least, with favour."

And again, in reference to the same person, and on the same topic:—

"I will leave it to others, therefore, to dwell upon many portions of that letter, upon the closing paragraph in particular, which pronounces a sentence as awfully unjust, as it was uncalled for, on the religion of many millions of her Majesty's subjects, nearly all Ireland, and some of our most flourishing colonies. The charge, uttered in the ear of that island, in which all guarantees for genuine and pure Catholic education will of necessity be considered, in future, as guarantees for 'confining the intellect and enslaving the soul,' all securities for the Catholic religion as security for the 'mummeries of superstition,' in the mind of their giver—guarantees and securities which can hardly be believed to be heartily offered—the charge thus made, in a voice that has been applauded by the Protestantism of England, produces in the Catholic heart a feeling too sickly and too deadening for indignation; a dismal despair, at finding that, where we have honoured, and supported, and followed for years, we may be spurned and cast off, the first moment that popularity demands us as its price, or bigotry as its victim."

This, however, is not all—nor is it by any means the worst:—

"Whatever the agitation and storm that raged around, we have been accustomed to feel sure that the fountains of justice would retain their surface calm and unruffled, and their waters cool and pure. The highest secular dignity in the land has been wisely adjudged to him, who, either seated at the head of the noblest assembly in the world, holds with unswerving hand the balance of constitutional justice, and utters, in venerated accents, decisions on the most delicate topics of public and royal rights which pass into very aphorisms of legislation; or, enthroned in the innermost sanctuary of justice, decides, almost without appeal, upon causes of vast magnitude, and enters the records of his decisions upon the law-tables of the empire. But on the present occasion the storm has been strong enough to disturb the very spring of equity. Instead of waiting till, from the wool-sack or the bench, he might have been called upon to speak with impartial solemnity on what may be thought a momentous question, the Lord High Chancellor of England has preferred to deliver his award against us from behind the tables of a Mansion-house banquet, and so elicit the anti-Popish cheers of his civic companions, rather than the honoured approbation of the peerage or the bar. His compeer in high judicial duties sat by and listened; was indignant, and justly censured: should he survive to be his biographer, let him, for the honour of More's ermine, suppress the undignified and un-English phrases which

he heard; for no one here, however raised up, has a right to talk of placing his heel upon even the covering of another's head, who, however humble, is as much a British subject and a freeman as himself, and claims equal protection from, as he pays equal deference to, the law of his country."

Against the Anglican hierarchy and clergy he launches, with steady hand, and unerring aim, the keenest and most cutting sarcasm. We must refer our readers to the document itself for most of these triumphant salutes. Our space will admit of but one or two quotations:—

"Nor is an attempt made to diminish any of the moral and religious safeguards of that Establishment, which views our new measure with such watchful jealousy. Whatever that institution has possessed or done, to influence the people or attach its affections, it will still possess, and may continue to do. That clear, definite, and accordant teaching of the doctrines of their Church, that familiarity of intercourse and facility of access, that close and personal mutual acquaintance, that face to face knowledge of each other, that affectionate confidence and warm sympathy, which form the truest, and strongest, and most natural bonds between a pastor and his flock, a bishop and his people, you will enjoy, to the full, as much as you have done till now. The new bishops will not have occasion to cross the path of the prelates of the Anglican Establishment in their sphere of duty; they will find plenty to do, besides their official duties, in attending to the wants of their poor spiritual children, especially the multitudes of poor Irish, whose peaceful and truly Catholic conduct, under the whirlwind of contumely which has just assailed them, proves that they have not forgotten the teaching of their Church—that they have not forgotten the teaching of their Church—not to revile when reviled, and when they suffer, not to threaten."

Still more trenchant, and well-deserved:—

"The diocese, indeed, of Westminster embraces a large district, but Westminster proper consists of two very different parts. One comprises the stately Abbey, with its adjacent palaces and its Royal parks. To this portion the duties and occupation of the Dean and Chapter are mainly confined; and they shall range there undisturbed. To the venerable old church I may repair, as I have been wont to do

"But in their temporal rights, or their quiet possession of any dignity and title, they will not suffer. Whenever I go in, I will pay my entrance fee like other liege subjects, and resign myself meekly to the guidance of the beadle, and listen, without rebuke, when he points out to my admiration detectable monuments, or shows me a hole in the wall for confessional.

"Yet this splendid monument, its treasures of art, and its fitting endowments, form not the part of Westminster which will concern me. For there is another part which stands in frightful contrast, though in immediate contact, with this magnificence. In ancient times, the existence of an Abbey on any spot, with a large staff of clergy, and ample revenues, would have sufficed to create around it a little paradise of comfort, cheerfulness, and ease. This, however, is not the case. Close under the Abbey of Westminster there lies concealed labyrinths of lanes and courts, and alleys and slums, nests of ignorance, vice, depravity, and crime, as well as of squalor, wretchedness, and disease; whose atmosphere is typhus, whose ventilation is cholera; in which swarms a huge and almost countless population, in great measure, nominally at least, Catholic; haunts of filth, which no sewage committee can reach,—dark corners, which no lighting-board can brighten. This is the part of Westminster which alone I covet, and which I shall be glad to claim and to visit, as a blessed pasture in which sheep of holy Church are to be tended, in which a Bishop's godly work has to be done, of consoling, converting, and preserving. And if, as I humbly trust in God, it shall be seen, that this special culture, arising from the establishment of our hierarchy, bears fruits of order, peacefulness, decency, religion, and virtue, it may be that the Holy See shall not be thought to have acted unwisely, when it bound up the very soul and salvation of a chief pastor with those of a city, whereof the name is indeed glorious, but the puritus infamous—in which the very grandeur of its public edifices is as a shadow, to screen from the public eye sin and misery the most appalling. If the wealth of the Abbey be stagnant and not diffusive, if it in no way rescue the neighbouring population from the depths in which it is sunk, let there be no jealousy of any one who, by whatever name, is ready to make the latter his care, without interfering with the former."

Now, the man who can justly fling these sarcasms at his antagonists, be his motives what they may, and his ultimate object as detestable as we believe it is, occupies a position of adventitious superiority—and into that position, unfortunately, Cardinal Wiseman has been lifted by the fatuity of his own foes. Is it not lamentable that this advocate of Romanism, whose character we have but faintly sketched in preceding paragraphs, should be put, by the false move of Protestants, into a place from which he can address to them the following high-toned exhortation?—

"The late measure is ridiculed as powerless, as effete, as tending only to the overthrow of Popery in England. Then act on this conviction; show that you believe in it; give us the little odds of a title, which bestows no power, rank, wealth, or influence, on him that bears it, and keep undisturbed those other realities, and let the issue be tried on these terms, so much in your favour. Let it be a fair contention, with theological weapons and fair arguments. If you prevail, and Catholicity is extinguished in the island, it will be a victory without remorse. It will have been achieved by the power of the Spirit, and not by the arm of flesh; it will prove your cause to be Divine. But if, in spite of all your present advantage, our religion does advance, does win over to it the learned, the devout, and the charitable—does spread itself widely among the poor and simple—then you will not check its progress by forbidding a Catholic bishop to take the title of Hexham or of Clifton."

Two or three observations of a practical nature shall conclude our comment on this remarkable manifesto.

In the first place, an attentive perusal of it may induce some of our Dissenting friends to reconsider the ground which, no doubt, they have felt themselves bound both by loyalty and patriotism to occupy—that the proceeding of the Pope, in dividing the country into ecclesiastical dioceses, and appointing over them bishops with territorial titles, is a direct infringement of the "civil supremacy" of the Queen.* The position is a peculiarly dangerous one for Dissent. The whole arrangement, on the part of the Pope, is ecclesiastical, and if the Royal prerogative be infringed by it, it ought to be explicitly stated, in what respects this has been done. Cardinal Wiseman has well asked, how that can be part of the Queen's prerogative, the violation of which there exists no law whatever to punish. We will not say that he takes the right view of the political aspect of this case—but we do affirm that we have seen no reasoned refutation of it, which does not, like the *Times*, make the existence of the Church Establishment, of which her Majesty is head, the sole ground for characterising the Papal rescript as an aggression upon royal rights. Be this, however, as it may, Dissenters who join in the agitation merely on this account, are, we think, venturing close upon "the verge of the precipice," from which the next step is into the abyss of political religionism.

Again, Cardinal Wiseman's Appeal should caution all friends of sound Protestantism, and of religious liberty, against lending their assistance to what is reported to be the design of Government—viz., the making the assumption of territorial titles by the Roman Catholic hierarchy in England, a punishable offence. To this end, we have no doubt, our own bishops and clergy are driving on the Protestantism of the realm, and to this issue, we fear, Lord John Russell will allow himself to be goaded. To what purpose? When we have put down episcopal titles among English Roman Catholics by law, shall we have diminished episcopal influence amongst them? Will they not have a grievance of which to complain? Will not their liberty be, in semblance at least, curtailed? If Oxford demands next that the assumption of the title "reverend" by unauthorized teachers be put down as an infringement of the rights of the clergy, what will those Dissenting ministers do who have sanctioned the suppression of certain ecclesiastical titles, where Catholics are concerned? And if restriction begins here, where is it to end? Besides, see the moral results of persecution. You do but lift what you wish to destroy into a position of adventitious superiority, and place in its hands a power which does not naturally appertain to it, to attract the world's sympathy. The outcry which has been directed against Cardinal Wiseman, has increased his moral influence a hundred-fold. We have but to add legal penalties to popular wrath, and we shall give to Romanism in England all the benefit of a modern martyrdom.

Amidst the excitement of a contest which essentially turns upon the principles of religious liberty, there is danger lest the party whose position is argumentatively the soundest, should be supposed to champion a cause which is worthy of that position. This, we confess, is our main fear in reference to the present crisis. Cardinal Wiseman is triumphant, because his antagonists have put themselves in the wrong. The peril to be watched against is that of supposing that the Church for which he employs the weapons of truth, and tolerance, and charity, is herself in accordance with these high qualities. In this direction the reaction will set powerfully before long. Now let it be borne in mind, that Rome has no natural sympathy with charity—and is far more at one with Puseyistic pretensions, than with Anti-state-church liberty. We have to beware how we seem, even, to lend our countenance to priestly despotism, plausibly as it may talk under the meridian of Greenwich. It is a fell monster, in any guise, and every rational effort should be made to expose and destroy it.

Lastly. The practical conclusion to which we pointed our readers at the commencement of this agitation, we reiterate now, after repeated perusal of Cardinal Wiseman's manifesto. This is a quarrel between rival hierarchies, in presence of the great prizes provided by the State, and ultimately with a view to them. This would retain, that would acquire them, if possible. Our attempt should be to strike at the root of the strife, by withdrawing the main occasion of it. Let the State place all religious denominations, as in America, on a footing of perfect freedom and equality, and then, as in America, each will make way according to its activity, self-sacrifice, and merits—and such panics

* In another place will be found a short note from the Rev. J. P. Mursell, of Leicester, whose heart is always in the right place, and whose judgment we at least, seldom deem at fault, but who, in this instance, seems to have caught some dimness of vision from the epidemic blindness now raging. If the act of the Pope really touches the Queen's "civil supremacy," how is it that Lord John Russell, in his place in Parliament, ventured to claim for him the power he has just exercised? How was it that Lord Minto did not take flight when the brief was put into his hands at Rome? and where could our Legislature and Government have been when, in an act of Parliament, they sanctioned and recognised a precisely similar proceeding in our Australian colonies?

as we have lately witnessed will cease to disturb, and we may add, disgrace, the realm. It is plain that Cardinal Wiseman sees in Anti-state-churchism the worst foe of Popery, and that he would depurate, as spoiling his game, the separation of Church and State. Else, what means the paragraph from his appeal with which we close our too-lengthened comment?—

"I cannot conclude without one word on the part which the clergy of the Anglican Church have acted in the late excitement. Catholics have been their principal theological opponents, and we have carried on our controversies with them temperately, and with every personal consideration. We have had no recourse to popular arts to debase them; we have never attempted, even when the current of public feeling has set against them, to turn it to advantage, by joining in any outcry. They are not our members who yearly call for returns of sinecures, or episcopal incomes; they are not our people who form Anti-church-and-state Associations; it is not our press which ends forth caricatures of ecclesiastical dignitaries, or throws ridicule on clerical avocations. With us the cause of truth and of faith has been held too sacred to be advocated in any but honourable and religious modes. We have avoided the tumult of public assemblies, and farthing appeals to the ignorance of the multitude. But no sooner has an opportunity been given for awakening every lurking passion against us, than it has been eagerly seized by the ministers of that establishment. The pulpit and the platform, the church and the town-hall, have been equally their field of labour; and speeches have been made, and untruths uttered, and calumnies repeated, and flashing words of disdain, and anger, and hate, and contempt, and of every unpriestly, and unchristian, and unholy sentiment, have been spoken, that could be said against those who almost alone have treated them with respect."

"NO POPERY!" THE CRY EXAMINED.

A fifth edition of the pamphlet bearing this title, and to which the name of its author, Mr. Edward Swaine, is now first appended, has just been issued. It was originally published in 1842, but, as the writer truly says, the recent appointment of Cardinal Wiseman as Archbishop of Westminster, is so confirmative of the views and anticipations which it contains, that it might seem to have been written for the present crisis. Mr. Swaine states that he does not think that the pretensions of the Pope concern only Churchmen, but that they are a political insult alike to the British crown and the great body of the British people, and ought to be resented as such. At the same time he fearlessly exposes the root of the evil in the existence of a State-Church, and, with a voice stirring as the note of a trumpet, appeals to the friends of Voluntarism to assert their principles as such. We extract two or three passages which are most *apropos*, and strongly commend the whole for perusal:—

THE "NO POPERY!" CRY.

It has been the fashion to cry, "No Popery!" meaning thereby to warn, lest that particular system which recognises the Pope as its head should become ascendant, and to plead for the legislative depression of its friends. . . . It is the spirit of Popery, the spirit of ascendancy, that stimulates the cry, for it is that alone which fears a rival. Ascendancy—yes! this it is which is also meant, though not expressed, by the cry of "No Popery!" Not, indeed, that the abettors of ascendancy conceal their meaning. If they had concealed it, the right to impute it might be questioned. But they do not conceal it; they do not hesitate to plead, and to plead earnestly, on what appear to them becoming grounds, for the depression of those who are opposed to them, by the strong arm of law, and that special enactments should secure peculiar dignities and emoluments to their own body—the sect by law established as "The Church of England." "No Popery!" they cry, but Popery they breathe, Popery they act, Popery they help, however sincerely what they call Popery they hate and dread. Fellow-countrymen! awaken to the fact, that it is solely because there is a National Church Establishment in this land—a State Church—that we have reason to apprehend Roman Catholic ascendancy.

THE ADVANCE OF POPERY.

That Popery is advancing is no light thing—believe and tremble! But how should it be arrested? By force? Nay! Even were it possible—which it is not—this were to act upon its own spirit, and to invite a day of dreadful retribution. How then? By discountenancing its spirit wherever found. And where is it found? Wherever man, the gentlest though he be and most sincere, and ever mitigating by his tears the hot fire of his zeal; wherever man compels, or desires to compel, others to sustain and teach anything whatever as the doctrine and will of Heaven. It exists, therefore, in all national church establishments, as the very principle of their being, however comparatively tolerant, and however orthodox the church established. Whatever may or might be the church established—Episcopalian, Presbyterian, Wesleyan, or aught else—the principle of its existence, as an established church, is one of compulsion, the compulsion in every case equally claiming to be justified by divine authority, and having no possible justification except upon the ground that those who enforce have a divine right to do so. This is the essence, the genius, the life of Popery.

ROMAN CATHOLIC EMANCIPATION.

When the Roman Catholics were emancipated (the State Church continuing), it was to be expected that they would rapidly prosper; that their cathedrals would soon rear their gorgeous and portentous fronts, and cast their proud and ominous shadows. It was to be expected that preparation would be made for a future struggle; that all that was noble and chivalric in the Catholic laity would be engaged as by new bonds, and incited by new hopes, to further the fortunes of "the Church"—a church from which they might look for personal consideration in this world, and rewards in the next, proportioned to the glory it should reassume by their endeavours. Its members, now, as free citizens, naturally, and (according to their notions) rightly, strive to place it in that position of honour, which the constitution, or principle of the national legislation assigns to

the State Church, and which position they see occupied, or rather usurped, as they would say, by another that has robbed it of its wealth, and shorn it of its crown. The Roman Catholics aiming to become ascendant! To be sure they are, and while the golden bait invites, they will be. It was injustice to exclude them from equal rights with other citizens, on account of their religion, but it was madness to admit them to their present freedom (supposing it could be helped), without at the same time dissolving the alliance between Church and State. The emancipation was a just act, but the justice stopped short. It was the partial opening of a door that should indeed never have been shut, but which, if the parties holding the key-side were right in doing so, they should have kept closed—especially against those who were well known as stern assertors of a prior right to be the warders. To admit them to the warden's side, the wardship being a lucrative affair, was to invite their craft and cupidity, and to invoke their energy, union, and perseverance, in effort to seize the golden prize. When emancipation was conceded, the warden's office should have been abolished.

THE ANTI-STATE-CHURCH MOVEMENT.

HULL.

(Abridged from the *Hull Advertiser*.)

The large hall of the Hull Mechanics' Institute was crowded to overflowing on the 12th inst., on the occasion of a meeting in connexion with the Anti-state-church Association, two of whose leading promoters—Edward Miall, Esq., and the Rev. John Gordon, of Coventry—were present as a deputation. On the platform were the Rev. N. Hall, B.A., the Rev. J. Sibree, Rev. J. Young, the Rev. — Poole, and numerous influential lay Dis-

senters. be the doctrines of the dominant Church [hear, hear]. The Queen has simply to put her sanction or name to what they may choose to carry, or can carry, and she has no more power—no more legal power, though she may have more influence from her station—than you or I have; therefore, do not let us deceive ourselves by imagining that we are called upon to defend the Queen's prerogative. What is meant is the prerogative of the Cabinet—and the Cabinet Council is the organ of expression of the aristocratic party in this kingdom; we are, therefore, called upon to defend the organ of aristocratic feeling against foreign aggression. Now, we would rather have this supremacy than that of a body not at all cognizant of our national feelings, prejudices, wants, and sympathies, and that they should be able to dictate to us in the matter of religion—but we say that no one has a right to do so [cheers]—that whatever the Cabinet Council may be, and whosoever organ it may be, we say it should confine itself to secular affairs entirely, and leave religious affairs to be determined exclusively between a man and his God [loud cheers]. The Pope may claim to have all souls in this country as his own, and our bishops may claim to have all souls in this country as their own, or some other party may claim to have all as their own; but we stand on this ground—that a man's soul is his own, and that there is no claim but such a claim as he may give; that unless he has volunteered what he would do by casting down and trampling in the dust the prerogative which God has given to him—unless he has been pleased to surrender those rights and privileges which have been given to him, no individual can rightfully put in a claim to have the guidance or management of his soul [cheers].

After the passing of the usual votes the meeting was dissolved.

OVER-DARWEN, LANCASHIRE.—A public meeting of the Anti-state-church Association was held here on Friday evening, November 15, attended by a deputation from the Association, the Rev. J. Gordon, of Coventry, and Edward Miall, Esq., of London. The chair was occupied by James Wardle, Esq., of Spring Vale. The first resolution, declarative of attachment to the principle of the Association, was moved by the Rev. G. B. Johnson, and seconded by the Rev. R. P. Clarke. The second adverted to the "present aspect of ecclesiastical affairs" as furnishing special motives to perseverance in the voluntary agitation. It was moved by the Rev. J. Gordon, in a speech marked by great clearness of statement and force of argument; and seconded by Edward Miall, Esq., with characteristic point and humour. The third resolution, of cordial thanks to the deputation, was moved by Mr. E. S. Ashton, and seconded by Mr. J. Beckett, who but expressed the feelings of the audience in the delight and satisfaction their earnest and eloquent advocacy of Anti-state-churchism had afforded them. A similar vote of thanks to the Chairman concluded meeting that had been long anticipated, and will be long remembered in Over Darwen.—*From a Correspondent.*

HALIFAX.—A deputation from the Anti-state-church Association, consisting of the Rev. John Gordon, of Coventry, and Edward Miall, Esq., of London, visited Halifax on Wednesday, and addressed a numerous assembly in the Odd Fellows' hall. F. Crossley, Esq., occupied the chair. The various resolutions were moved and seconded by Mr. John Edwards, the Rev. John Gordon, Rev. John Cockin, Edward Miall, Esq., Rev. Enoch Mellor, and Mr. Joshua Wild. We must content ourselves on this occasion with a brief outline of the two principal speeches.—The Rev. John Gordon said he appeared to advocate the free, unrestricted application of the voluntary principle, by which he meant, that a person had a right to form any religious opinions he thought proper, and give to them such a measure of support as he might think fit. He contended that the voluntary principle was the true principle of humanity. The exercise of the suffrage and the ballot were both the carrying out of the voluntary principle. The voluntary principle was also the true principle of commerce; for every one could see that the exercise of Government interference would materially injure trade. Morality displayed this principle too, for it ceased to be morality if it were not voluntary. As then in social, commercial, and moral respects, it was the best, so in religion, and it ought to have fair play, the control of the State being withdrawn, so as to give it the opportunity of full development. He argued that an Establishment gave a false view of religion to the country at large, and that it made religion subservient to the Government for the time being. For the sake of the Church of England, it was desirable to separate the Church from the State. The Hampden case proved it had no power to choose its own officers; and the Gorham case showed that parties might give their verbal consent to opinions, and subscribe articles, although they entertained opposite sentiments as to their meaning. He considered too, that a Church Establishment fatally interfered with the great moral argument in favour of Christianity, and was a decided political wrong, because it opposed that equal favour which was due to all in the State, and placed ministers of other views at a great disadvantage. Mr. Gordon then referred to the recent Popish aggression, and pointed out those respects in which the Church of England was guilty of the same conduct to others which she now complained of in the Pope, specially citing the establishment of episcopacy in Ireland, and the partitioning of Scotland into ecclesiastical dioceses, as cases aptly illustrating his position.—Edward Miall, Esq., said that it was the duty of a man who possessed a truth to make it known to others, and

operate upon the age in which he lived. Agitation was the law of Divine Providence, and must attend progress. To effect an object, the means must be adapted to the end, and in carrying out the one the Society had in view, there were two things to be done; first, the instructing of the public mind, and then the bringing of the public mind to bear upon the legislature, and these things they sought to effect by the means they had in operation. Mr. Miall then referred to the Pope's bull, to Cardinal Wiseman, and to the great Protestant outcry relative thereto, and, in striking and simple statements, showed to the audience the folly of supporting claims founded on error and intolerance, like those set up by the Church Establishment in all they said relative to the recent Popish aggression. (Loud applause greeted the speaker on several occasions, and he concluded an able speech amid great cheers.)

—Leeds Mercury.

[A correspondent informs us, that the Oddfellows' Hall, a large building, was crowded to excess, and that the meeting was the best ever held in the town.]

YORKSHIRE MEETINGS.—In addition to those held at other places in the county, large and effective public meetings have been held at Huddersfield and Bradford. At the latter two amendments were moved, but defeated by overwhelming majorities. Messrs. Miall and Gordon also attended a meeting at Blackburn. Mr. Clayden, the society's collector, is to visit most of the towns in which meetings have been held, to canvass for subscriptions.

ISLINGTON.—On Tuesday evening, the 19th inst., J. Carvell Williams, Esq., delivered the second of a course of lectures on "The Evils of the Union of Church and State," at Baker's Rooms, Upper-street. In the unavoidable absence of J. D. Dence, Esq., who was announced to preside, the chair was occupied by the Rev. W. Symonds. The subject of the lecture being, "The Union injurious to the Church itself," the lecturer very cleverly brought to bear upon the question numerous citations from Church authorities, and exhibited in a striking light the slavish position in which the Church of England is placed, ecclesiastically, by its connexion with the State. The hall was well filled, and Mr. Williams frequently called forth the plaudits of the assembly, and sometimes greatly amused them, by the aptness of his quotations. A vote of thanks to the lecturer and chairman having been moved by the Rev. F. Neller, seconded by Mr. Elt, and carried unanimously, it was announced that the last lecture of the course would be delivered by Edward Miall, Esq., at Denmark-terrace School-rooms, on the 5th of December.

APPROACHING MEETINGS.—Mr. Kingsley, and the Rev. J. Fletcher, of Christchurch, will, on the 5th instant, commence a tour which will include meetings at Wakefield, Darlington, Stockton, Hartlepool, Sunderland, Newcastle, North Shields, Carlisle, Whitehaven, Cockermouth, and Kendal. Mr. Kingsley and the Rev. S. Green are also to be at Watford on Wednesday next; and Mr. Miall at a soirée at Luton on the 18th December.

THE PAPAL HIERARCHY IN ENGLAND.

We give under a separate head Cardinal Wiseman's Manifesto, which has rather increased than diminished the prevailing excitement. We have arranged, as before, the various incidents of the agitation under convenient sub-divisions of intelligence:—

THE CORPORATION OF LONDON.

Yesterday week a Court of Aldermen was held, when Sir Peter Laurie moved, in pursuance of notice, an address to her Majesty. Alderman Fairbrother seconded the proposition. Alderman Sidney believed that the proceedings of the Court of Aldermen would be observed by the public with peculiar interest, inasmuch as the answer of her Majesty would immediately follow the presentation of the address, and no doubt reiterate the sentiments contained in it. He had himself heard the son and heir of the Duke of Norfolk declare, that until the Roman Catholics were in possession of all the rights to which they had originally considered themselves entitled, they would never cease from agitation. Alderman William Hunter said that all who knew him, knew him to be the friend of religious liberty. He could not for a moment suppose that the Pope had a right to divide the country into sees, and to appoint archbishops and bishops to exercise authority in them; and he rejoiced to find that the feeling of the whole population was in direct opposition to so monstrous a project. The motion was then agreed to unanimously, and amidst loud acclamations, and the court having been cleared, an address to her Majesty was read and adopted with similar hearty demonstrations of approval.

On Thursday a Court of Common Council took place. There was a very full attendance. Mr. J. Wood moved for "a humble, dutiful, and loyal address," which Mr. Blake seconded, quoting, with obvious appropriateness, the celebrated couplet—

For modes of faith let graceless zealots fight;
His can't be wrong whose life is in the right.

Mr. Carr, the single Roman Catholic member of the court, spoke with courage and temper:—"The mover of the address had stated that the Roman Catholic religion was inimical to civil and religious freedom. For the last thirty years he had been endeavouring, to the utmost of his power, to promote the cause of civil and religious freedom, and he deeply regretted that the great excitement which had spread throughout the land was producing, as he

feared it would continue to produce, all the bad feelings and bad passions of former days, separating man from man [“No, no.”] That was his own opinion; he felt certain that the noble cause of civil and religious freedom was now being torn to atoms by these discussions [“No, no,” and laughter]. He would yield to no man in loyalty and attachment to the Queen [hear, hear]. But he could not admit that the bull of the Pope was intended as an outrage to the Sovereign; if he thought that, he would be one of its most strenuous opponents [hear, hear]. Lord John Russell had, in his letter, referred to Queen Elizabeth, and extolled her wisdom in calling together all parties, whether Protestant or Roman Catholic, for the defence of her kingdom. Shortly before, there had been the most inveterate hostility between those of the old and those of the new religion. But who was the man to whom Elizabeth entrusted the command of her fleets? Why Howard of Effingham, a Roman Catholic, and from that time down to the present, the Roman Catholics of this country had continued loyal." Mr. Alderman Lawrence, as a Dissenter, felt that Dissenters must now place themselves in the position of Churchmen, and that the constant, habitual, and unceasing intolerance of the Romish Church could only be met by intolerance [“No, no”]. If the extension of toleration led to aggression, he, for one, was for removing toleration [cheers]. He regarded the supremacy of the Queen as a mere embodiment of the temporal power [hear]. They would allow Roman Catholics to worship in their own way, but, as far as a hierarchy was concerned, they were unanimous against it [applause]. Mr. Elliott gave another theory of toleration:—"A good deal had been said about toleration. From that doctrine, he for one dissented [“No, no”]. Toleration was only to be carried out to the extent that the best instructed people of the country thought right and good [“Oh”]. Otherwise, why was the Pope blamed for constituting an Archbispocric of Westminster, an act which was not contrary to law? Would they tolerate Solomon Eagle's preaching naked by St. Paul's? [laughter.] The preaching of the Roman Catholic Church was as offensive to the Protestant ear as that of Solomon Eagle would be to the eye." Mr. Deputy Lott avowed his opinion that the concessions to Roman Catholics ought to be withdrawn. Mr. David Wire could not respond to that opinion, but heartily supported the address:—"There was no analogy between the case of the Wesleyans and Independents as put by Dr. Wiseman, because they acknowledged the supremacy of the Queen, and her authority in all civil matters. They owed no divided allegiance, whereas all the casuists in the world could not show that the Catholics did not owe a divided allegiance. It was because he believed Roman Catholicism to be a political religion and a vast conspiracy to deprive the people of civil and religious liberty that he protested against this assumption of Dr. Wiseman. He denied that the Pope's bull was any aggression on the civil power, but if the Sovereign of this country parcelled out the whole of the Pope's dominions, and appointed persons to rule and govern therein, not only in matters spiritual, but in matters temporal, mixed with spiritual, there would be, and there ought to be, a protest of the Bishop of Rome against such a proceeding." He added, amidst cheers, that he hoped to see the day "when all denominations of religion would be placed on one footing of equality, and left to support themselves entirely from their own resources, without the assistance of the State." Mr. Alderman Sidney protested against Mr. Wire's unqualified strictures on the Popishness of the Church of England. He begged to say a large portion of the clergy were "Evangelical"—at which Mr. R. Taylor interposed with, "What do you call that? That is the most Popish expression we have heard to-day, denying, as it does, by implication, the name of Christian to all but those who are called Evangelical." The address was carried with only one dissentient.

On Friday, a Court of Lieutenancy was held at Guildhall, the Right Hon. the Lord Mayor in the chair, for the purpose of taking into consideration the propriety of addressing the Queen upon the recent aggression of the Pope. There was a very crowded court; and amongst the speakers were Mr. Cotton, of the Bank of England, Alderman Wilson, Mr. Josiah Wilson, Alderman Lawrence, Mr. Wire, Mr. Anderton, &c. A most spirited and loyal address was proposed by Mr. Cotton, and seconded by Mr. Josiah Wilson, who denounced the aggressive character of the Pope's proceedings, and applauded the unanimity with which the people of England had everywhere opposed the movement. Alderman Lawrence was anxious to introduce into the address some words expressive of the opinion of the meeting that there was strong occasion for a reform in the Church Establishment of England, but the suggestion was not adopted. The address was agreed to amidst acclamations.

The last of these civic demonstrations was a meeting on Monday in the Guildhall, at which 5,000 persons are supposed to have been present. The Lord Mayor presided. The speakers were—Mr. Masterman, M.P., Sir J. Duke, M.P., Aldermen Sidney and Thompson, Messrs. Cummins, Wire, Powles, Laurie, and Ross. A gentleman named Singer attempted in vain to move an amendment. Neither the speeches nor the resolutions presented any noticeable feature, except that an addenda Puseyism was made to one of the latter. Mr. Masterman expressed the spirit of the meeting:—

During a crisis like the present it was not enough that they should express mere sentiment, however strongly and unequivocally—they must be prepared to do what was necessary [applause]. They must give efficient support to their representa-

tives in the House of Commons, and if when Parliament assembled in the coming year it should be found that the law of this country, in its present state, was not sufficient to enable the executive government to repel this aggression of the Bishop of Rome, then new laws must be enacted, and the constituency of this great realm having now spoken out with one voice would doubtless support those who represented them in doing all that might be needful to defend the religion and constitution of England [applause]. Every one must feel that, if the necessity of the case required it, the Government must be furnished with fresh powers (great cheering), so that none of those foreign priests or potentates should have power to force their emissaries into England.

Mr. Wire is not reported to have made any allusion to this sentiment, but to have said he apprehended that there were three things which the meeting was called upon that day to affirm—the supremacy of the Queen as opposed to all foreign domination [cheers], the sufficiency of the Scriptures for the salvation of man [hear, hear], and the right of every man to interpret those Scriptures for himself [hear, hear]. There was a fourth thing to be added which they had to do—to oppose the enemy without, and to denounce the enemy within [hear, hear].

CLERICAL DEMONSTRATIONS.

On Friday, in pursuance of a circular addressed to the Rural Deans of the diocese of Oxford by their Bishop, a meeting was held under his presidency. The proceedings commenced at one o'clock, in the hall of Merton College, and were prefaced by a prayer delivered by the Archdeacon of Oxford. In consequence of the hall of Merton College being found too small to accommodate the whole of the rev. gentlemen who desired to be present, an adjournment was made, shortly after the opening of the meeting, to the Theatre, and it appeared that the numbers present amounted to between 800 and 1,000. Neither Dr. Pusey, nor any of the more prominent members of the Tractarian party, attended the meeting. The Bishop spoke at considerable length, and had a difficult task to restrain the discordant feelings of his auditory. In reference to the pretensions of the "Bull" he said, "I know it is easy for any language to be explained away by minds thoroughly steeped in dishonesty" [great cheering]. Declaiming on Jesuitism, the storm broke out. "I will ask any honest man in this assembly of honest men to answer me this question—supposing that there was amongst us at this time, bearing English orders, so base and so infidel a villain as to have a secret league with Rome when he was a professed Protestant [great cheering]. A voice: 'There are a hundred of them'." I must beg you, my brethren, to remember that the first introduction of anything like disunion, as it is an offence against unity, is a sin against God [Oh, and cries of 'No, no']. Not a sin against God to introduce discord in such a meeting as this? [hear.] My rev. brother who says 'No' must himself, on reflection, see that it is so [hear, hear]. Why are we not met for a truly religious purpose [hear, hear]—to stand up for the truth? [hear, hear.] Surely, then, the introduction of anything that will cause discord on such an occasion, and at such a time, must be sinful." He proposed a protest, something like the memorable one of Archbishop Cranmer:—

In the name of God—Amen!

We, Samuel, by divine permission Lord Bishop of the Diocese of Oxford, with the undersigned priests and deacons, being assembled, under the protection of Almighty God, in our cathedral city of Oxford, on the 22nd day of November, in the year of our Lord 1850, do hereby, in presence of God the Father, the Son, and the Holy Ghost, and before the whole Church, make this solemn protest and declaration.

Whereas we have seen or heard that the Bishop of Rome has pretended to divide the ancient Church and realm of England into certain new dioceses, and to appoint over them certain bishops, to whom he, the said Bishop of Rome, pretends to commit the cure and government of the souls of all Christian people therein dwelling, contrary to the rights of this Church, and the ancient laws of this realm. Now we, the said bishop, priests, and deacons, whose names are hereunto subscribed, do utterly protest against any such invasion of this Church and realm, and we do declare that the Church, recognised by law in this land, is the ancient Apostolic Church thereof, possessing the ancient faith, true sacraments, and a lawful ministry; and that her bishops and clergy are the bishops and clergy thereof, unbroken descent from the holy Apostles; and that the missionaries of the Bishop of Rome within this land, who are striving to withdraw the people from the communion of the English Church are intrusive and schismatical; and we protest before God and His Church against their schismatical claims and proceedings; us, also, against their doctrine and teaching, as being, on many points of faith and practice, contrary to God's Word and the teaching of the Universal Church, all which are more especially declared in the Articles of the said Church of England. And we do declare that we believe that this our protest would be approved, and the schismatical acts, and corrupt doctrines and practices maintained by the Bishop of Rome would be condemned by the judgment of the Universal Church, if it were possible that such judgment should be now by any means collected. And we declare that the Church of England did, at the Reformation, make, and hath now for 300 years continued, this protest against the claim of the said Bishop of Rome to exercise jurisdiction over the Church Universal, and over the Church of England in particular; and also against the false doctrine of the said Church of Rome; and that we do now renew and continue the same protest. And we do hereby solemnly warn all Christian people committed to our charge that they yield no obedience to the so-called bishops now tarred into our land under pain of incurring all the guilt of wilful schism.

Mr. Loyd trusted that he might not be thought desirous of causing division among this assembly by stating the reason why he could not conscientiously sign the protest proposed, on account of the word "schismatical" being included in it [hear, hear]. He did not conceive that they could justly call the Church of Rome schismatical without acknowledging it to be part and parcel of the Church of this country [applause]. Mr. Vincent thought the proposed protest insufficient, as it did not appear to him to take the reformed ground of protest against Romanism, but appeared, in protesting on the ground of schism, to take the ground of the "Tracts for the Times" [applause, and some disapprobation]. Mr. Watts expressed the same views. He had not the slightest fear for the Church of England while her ministers were faithful [cheers]. Here some

objection was made to the irrelevancy of these remarks, and one gentleman observed that if they entered on such a discussion they would be kept there all day long without transacting the business for which they had met. The Bishop of Oxford, also, amidst applause, mingled with some symptoms of dissatisfaction from a portion of the meeting, invited the speakers to conform strictly to the subject of the meeting. Professor Hussey felt he could not conscientiously leave the room without, in the presence of God, protesting against the unfaithful teaching which he found in the Church [applause]. The Bishop of Oxford again, in the midst of conflicting applause and disapprobation, said he must propose that the speaker should confine himself to the subject of the protest. Mr. Cox contended it was competent for any member of the Church in that assembly who felt the protest to be inadequate to the occasion to state his reasons [hear, hear]. He thought there was in the proposed protest too much about Popery, and too little about ourselves [cheers]. They had much to be thankful for in the firm and uncompromising attitude assumed by the First Minister of the Crown ["Oh," cheers, hisses, and clapping of hands]—who had pointed out the real source and origin of all this mischief [applause, and disapprobation]. After some further remarks, which were occasionally interrupted by cries of "Question," and by a remark of the Bishop of Oxford to the effect, that Mr. Cox, in going through all the evils which, in his opinion, existed among themselves, was departing from the object of the meeting, which was to protest against Popish aggression, Mr. Cox concluded by proposing, amidst considerable applause, an addition to the protest, to the effect that the aggressive policy of Rome was to be traced to the wide dissemination within the pale of "our Church" of principles and practices injurious to the simplicity of the Gospel, and that the ministers present therefore pledged themselves to discourage such principles and practices within their respective spheres. It was ultimately agreed that in the phrase "corrupt doctrines and practices," the word "idolatrous" should be inserted before "practices;" and the protest thus amended was carried amidst applause by a large majority, there being only fourteen hands held up against it, and a resolution was passed desiring the right rev. prelate to order the protest to be preserved among the archives of the diocese, and copies to be sent to all sees in recognised communion with the diocese of Oxford. Mr. V. Thomas moved the adoption of an address to the Queen, which had been drawn up by the Bishop of Oxford, and was also agreed to, with an addition, proposed by Mr. Cox, to the following effect:—"And we pledge ourselves to your Majesty to discourage the propagation of all principles and practices tending to establish Romish opinions within our respective spheres." It was then proposed, amidst much cheering, to return thanks to the Bishop of Oxford; but before this motion was put, the Bishop interposed, saying he had more reason to thank them than that they should thank him. He concluded by praying to God Almighty to preserve his Church in unity of spirit, in the bonds of peace, and in purity of faith.

The clergy of the Archdeaconry of the East Riding of York have held a stormy meeting. The Archdeacon declined to attend, partly as he concluded "that the measures at present contemplated must result, if they have any result, in an abridgment of that liberal indulgence hitherto extended to our Roman Catholic fellow-subjects," but more especially because of the decision in the Gorham case. To take a part in this movement would tend "to encourage the opinion that we acquiesce in the position in which we find ourselves, and are ready to pass to the consideration of other subjects." Three different addresses were discussed; a clause condemnatory of the policy of Government was rejected by thirty-five to thirty-three, and a memorial alluding to Tractarian innovations adopted.

The clergy and churchwardens of the Southwark Deanery met on Monday, in the Lady Chapel, St. Saviour's. A very stormy passage occurred between the Puseyite and Evangelical parties; and the address was not adopted without a division.

DR. CUMMING'S SECOND LECTURE.

On Thursday the Rev. Dr. Cumming delivered, at the Hanover-square Rooms, his concluding lecture on the teaching of Cardinal Wiseman; the immediate subject being the Cardinal's oath to Pope Pius IX. and its obligations. The room was, if possible, more densely crowded than on the former occasion. The chair was again taken by Admiral Harcourt, and the meeting opened with prayer. The Rev. doctor had previously challenged the Cardinal or Dr. Doyle to meet him, and disprove his statement as to the oath which he (Dr. Cumming) had asserted the Cardinal took on his investiture with the pallium; which "pallium" he explained to be a certain cloak, woven from certain wool, taken from the backs of certain sheep, which were tended by the holy sisters of St. Agnes [laughter]. He (Dr. Cumming) had received a letter, dated from Golden-square, and signed by the Cardinal's secretary, and enclosing another, which the writer stated had been sent to the *Times*, but had not appeared. The enclosure was to the effect that Dr. Cumming having in his lecture given an extract from an oath in the *Pontifical*, and stated that such oath had been taken by Dr. Wiseman on receiving his pallium, "To prevent further misunderstanding, I have Cardinal Wiseman's permission to state that by a rescript of Pius VII. the clause quoted by the reverend doctor is omitted for all bishops subject to the British crown." Now that was a remarkable fact. It showed what was the splendour and power of that Crown (if the assertion were true) when it could exercise a pressure even on the Vatican itself [loud cheers].

The writer went on to say that the oath was not in the copy of the *pontificale* at Golden-square, the copy perhaps used. What shuffling! What a slippery archbishop was this not to be certain on such a matter ["hear," and cheers]. The writer in conclusion said, "Dr. Cumming is at liberty to inspect this book if he will call along with me." He (Dr. Cumming) would surely go [loud cheers, and a voice, "Don't go without a policeman."] Yes, he'd go alone; did they ever know a Scotchman who was afraid of any one? [laughter and loud cheers.] In the course of his lecture the rev. doctor said:—This was his proposition: let the Queen and her statesmen say to Pope Pius the Ninth, "Take back your bull, for as sure as you don't, we will take every one of the bishops named in that paper, and put them on board a 120-gun ship" [tremendous cheering]. He was asking for nothing but what was reasonable, and he advised them not to meddle with Cardinal Wiseman, for he was not worth their notice [laughter and cheering]—but what he was recommending was that they should say at once to the Pope, "Take back that bull as publicly as you brought it up the Thames, and if you don't, we will clap all these bishops you have created on board a 120-gun ship, with Admiral Harcourt in command, and one of the archbishops at the helm [cheers]—and send them out to the banks of the Tiber, there to rest in congenial darkness" [loud cheers].

In a letter to the *Times*, of yesterday, Dr. Cumming says:—I this day [Monday], in company with Sir J. Heron Maxwell and Admiral Vernon Harcourt, inspected the Cardinal's *Pontifical* submitted to me at "the episcopal residence, Golden-square." In the *Pontifical* thus laid before me I found in the bishop's oath the very words I quoted, and in bold type, but with a line of black ink drawn over the passage, with a pen apparently very recently used, leaving the words disclaimed by the Cardinal sufficiently legible, but without any initials or other verification of any sort. On the fly-leaf at the beginning of the book, I found the same oath in MS., without the persecuting clause, and without initials or other verification, and apparently very recently written. But the startling fact remains. On referring to the oath required to be taken by an archbishop—(Dr. Wiseman having been recently made one)—on receiving the *pallium*, as given at page 88 (Paris edition, 1664) of the *Pontifical* thus submitted to me by order of the Cardinal, I found the persecuting clause—"Hæreticos schismatics et rebelles Domino nostro vel successoribus predictis pro posse persequear et impugnabo," printed in a bold type, without any alteration, emendation, or correction whatever, constituting in the Archbishop of Westminster's own *Pontifical* part and parcel of the oath which every archbishop on receiving the *pallium*, as I have already stated, must take. The discovery needs no comment beyond my expression of surprise that the Cardinal should have had the temerity to invite me to inspect his *Pontifical Romanum*.

MEETINGS IN THE METROPOLIS.

A meeting of the ratepayers of the parish of St. James, Westminster, convened by the churchwardens, in pursuance of a requisition, was held on Thursday night, at Willis's Rooms, for the purpose of considering the propriety of addressing Lord John Russell. The chair was taken by Mr. Geesin, the senior churchwarden. Mr. Fuller proposed a memorial, which expressed the indignation of the meeting at the recent "arrogant assumption of authority by the Bishop of Rome," characterising it as an "invasion of the rights of the Crown, a violation of the principles of the constitution, and an infringement of the liberties of the people;" and praying that such measures may be taken as will " vindicate the Royal prerogative, and prevent the Bishop of Rome from assuming any power inconsistent with the guarantees by law established for the security of the Protestant faith;" and also for the adoption of such measures as may "remedy the lamentable dissensions and divisions of late so frequent among the members of the Established Church." Mr. Ollivier, in seconding the motion, referring to a speech of Lord John Russell respecting Popish bulls, said:—If that was the view of his lordship on that occasion, he was at a loss to understand the new-born zeal which his lordship had shown in the letter which had been so much vaunted from one side of the town to the other [cheers]. He knew not how to reconcile that statement with the one in the letter addressed by his lordship to the Bishop of Durham. He regretted to see so much supineness and unwillingness on the part of the Government to assert the rights of Englishmen on an occasion like the present. The people had a right to demand, on the part of the minister, that something should immediately be done to put down the claim and title which the Pope had assumed [loud cheer]. But whilst looking into the mote in their brother's eye, let them not forget the beam in their own; and let them remember that many of the evils which now existed had been brought on the country by the want of sympathy with everything like Christianity, and with the progressive movement of the Church; and he trusted they would be ready to protest against the abominable system of promoting men to the highest dignities of the Church from purely political motives [cheers]. Let them look at the numerous livings filled by men neglecting the duties imposed upon them, while the hard-working clergy were living, or rather starving, upon £80 or £90 a year [cheers]. Why was this? Simply because the laity were not doing their duty. It was their business to protest against these evils, and endeavour to place the Church of England on such a basis as would induce men to join and not separate from it [cheers]. Then, again, what was

the position of the Church with respect to cases of immorality? Whilst the Dissenting bodies had the power of removing such men the Church of England possessed no such power [hear, hear]. Until the Church could obtain the power of redressing those evils, it would be impossible to purify herself from them [cheers]. Mr. Henry Bidgood, as a Protestant Dissenter, would join heart and hand in any endeavours which might be made to put a stop to the progress of the common enemy [cheers]. He should strongly deprecate any amendment or anything calculated to promote disunion. Let the common foe understand that there was no disunion amongst Protestants [loud cheers], and that they would to a man resist the inroads of the Pope of Rome [continued cheering]. With respect to the remark made by Mr. Ollivier as to the want of power to expel inconsistent members from the Church, he would say this—that they could have the same power on the same terms as the Dissenters [laughter, and cries of "hear"]. Let them break a small link by which they were inconveniently tied to the power by which they were paid [no, no]. If they would take the money they must take the control; and they could not expect to do what they pleased when they took money from the State [cries of "oh, oh," and "they don't"]. He would not enter further into the question, but would say, "If you want to be free, you have your remedy—come and join our ranks and adopt our principles." After dwelling on the characteristics of Romanism, and the arrogance of the pretensions now put forth, he in conclusion impressed upon the meeting three important things—in essentials, unity; in non-essentials, liberty; in all things, charity [loud cheers]. Sir C. Aldis supported the measure. Mr. Swaine, as a parishioner and a Protestant Dissenter, was anxious to co-operate with all parties against this most impudent aggression, and although he could not agree in all the terms of the memorial he must not be understood as hostile to the object of opposing the Pope. There were three things which he wished to impress on the meeting. First, that the Pope is the ostensible aggressor and offender, and his adherents in this country are not the offenders, and ought not to be condemned except for some overt act; secondly, Protestants must not persecute, but must rest on this glorious sentiment—the right of private judgment [cheers]. So long as they do that England is safe against all foreign potentates or internal foes [cheers]. Lastly, it is necessary to guard against the enemies in our camp [cheers], for English traitors have been tampering with Italian guile [loud cheers]. Mr. R. H. Box rejoiced at the sentiments of those gentlemen who had honestly avowed themselves to be Protestant Dissenters [cheers]. The great object of the framer of the memorial had been, to draw it up in such shape that it should not clash with the sentiments of any one, and he trusted that it would pass without a dissentient voice [loud cheers]. Mr. William Lock said it was their duty, whilst protesting against Popery from without, to protest against Popery within the Church of England [loud cheers]. He had some connexion with the ragged schools in the metropolis, and wished to mention one fact to show the nature of the system to which he alluded. The evangelical portion of the Church was desirous of supporting and aiding those schools; but the Puseyites in many parishes had not only given them no encouragement, but had stood in their way, saying that the children sent to those institutions were sent into the way of perdition [hear, hear]. The laity, as a body, ought to stand forward and call upon the Government to prevent such men holding livings in the Church [cheers], from eating the bread of the Church of England whilst preaching the doctrines of the Church of Rome [loud cheers]. The Chairman then put the memorial, which was agreed to unanimously; the only hand held up against it being that of an individual who was not a parishioner. Mr. Swaine then read two resolutions to the following effect:—"That the progress of the Papal influence in this country, however much to be deplored, with the recent appointment of Cardinal Wiseman as Archbishop of Westminster, however audacious and offensive, are to be attributed to the encouragement given to ecclesiastical pretension, to arrogant assumption, and to wide apostasy from the Protestant faith and practice of prelates and other clergymen of the Church of England [cheers]. And that the pretension and assumption referred to are to a great extent but the natural fruit of elevating one sect above another [cries of "oh, oh," and cheers]—thus exciting the worldly ambition and stimulating those proud aims of the Papacy which no British Protestant or friend of freedom can regard without deep regret or entirely without alarm" [cries of "oh, oh"]. He would move the adoption of the first part, and afterwards take the sense of the meeting on the second. Sir C. Aldis seconded the resolution. Mr. Fuller submitted that it did not come within the scope of the requisition; and after a short conversation, Mr. Swaine consented to withdraw it amidst loud cheers. After a vote of thanks to the chairman, three cheers were given for the Queen, and three groans for the Pope; and after singing "God save the Queen," the meeting separated. [The *Daily News*, in reporting this meeting, suppresses the allusion made by Mr. Bidgood and others to the connexion between Church and State.]—At a meeting in the parish of St. Faith-under-St. Paul, the usual memorial was moved by Mr. Weedon, of Paternoster-row; and seconded by Mr. Hamilton, (Hamilton, Adams, and Co.) They both concurred in believing that the question was not one of Church and Dissent, and that no compromise of principle would be made by all heartily uniting in this appeal to her Majesty to exercise the power given her, under God, for the defence of the institutions of the country. Mr. C.

Reed could not allow the resolution to be adopted without offering a few remarks. As a Protestant Dissenter he came to this meeting to join with his fellow parishioners in declaring his uncompromising attachment to the person of her Majesty, and to the great principles of the Reformation. As a Dissenter, it must be seen he could not recognise the Queen's supremacy, for, interpret terms as they would, it must be an acknowledgment of allegiance to her as the Head of the Church. Now, Dissenters denied her authority in this capacity as resolutely as they objected to the same claim on the part of the Pope of Rome. His greatest fear was of the Popery within the Church of England; but he forbore to enter into a discussion where so much was admitted to be wrong. The Rector offered some explanations, and was ready to make any modifications short of depriving the document of its Church character. In answer to a question, Mr. Reed said he was not prepared to offer an amendment, seeing, that though the Dissenters formed a large body in the parish, he stood there alone. He did not desire discord or disputation, but he believed it to be the duty of all men in this crisis to speak out, and he should simply content himself by bearing his testimony against all and every attempt to connect religion with the State. Mr. Maberly avowed himself, as a Dissenter, opposed to the terms of the memorial, for which he could not vote. Mr. Hamilton explained that he must vote for it, notwithstanding the warnings given, inasmuch as, if it had not been for the Queen's supremacy, the liberty of the Church of England, under which he, as a Presbyterian, had such toleration, would have been overthrown by a verdict the reverse of that which was given in the Gorham case; and, after some further remarks the memorial was adopted.—At a meeting of the parishioners of Christchurch, Surrey, the rector in the chair, one of the speakers was the Rev. J. Sherman, minister of Surrey Chapel.—The parishioners of Christ Church, Spitalfields, met on Friday, and adopted the following very sensible resolution:—

That although many of us are descendants of the old French Protestant refugees who fled from various Roman Catholic persecutions in their native country since the times of the massacre of St. Bartholomew's Day and the revocation of the Edict of Nantes—and we are prepared to resist to the utmost the unfounded claims of the Pope of Rome—we are, notwithstanding, anxious that the opposition to his assumptions may not produce any measures injurious to the religious liberties of the subjects of this realm.

That we consider nothing would have a greater tendency to strengthen the power of the Roman hierarchy than any measure of persecution directed against it, aided as it would be by the state of ignorance in which a large portion of our population exists.

And that an address be presented to her Most Gracious Majesty, founded on the foregoing resolutions, praying her Majesty to maintain religious liberty and promote by every practicable measure the education and enlightenment of the people.

—In the ward of Cheap meeting, Mr. W. H. Ashurst seconded the address to the Queen. He added:—He did not come there to assail the religious liberties of his fellow subjects, but to contend for the common liberties of all. Attempts had been made to justify the act of the Pope by comparing it to the conduct of the Dissenters, who equally denied the supremacy of the Queen [hear, hear]. But the parallel was altogether fallacious, inasmuch as Protestant Dissenters did not acknowledge any jurisdiction on the part of a foreign potentate. The difference between the Protestant Dissenters and the Roman Catholics was, that the former recognised Christ only as the head of the Church, while the latter assigned that position to the Pope [hear, hear]. The importance of the movement would appear from a glance at the state of other countries. How dark was the condition of Spain and Portugal! He had a daughter married to an enlightened Frenchman. There was, he believed, a great anxiety on the part of Frenchmen generally to marry English ladies. And why? Because females in France were so much under the influence of the Roman Catholic priesthood. In a recent letter his daughter had informed him that at a party at which she had lately been present, of eight Frenchmen who were there, seven had English wives [hear, hear]. Mr. Witherspoon said his chief objection to Romanism was, that it dishonoured Christ, and introduced a woman as doing that which was done by Christ alone. The address was then adopted unanimously.

The Protestant Association held a meeting on Monday, at St. Martin's Hall, Mr. J. D. Paul in the chair. The Revs. Dr. Croly and T. Nolan were the chief speakers. The former said, "He looked upon the Tractarians as recruiting-officers for Rome—as a sort of ecclesiastical jackals, who were content to live upon the remnants of Christianity left by the nobler and bolder beast [cheers and laughter]; but he did not regard Tractarianism as so dangerous as Popery. To compare the two was like talking of treading on an earthworm when a boa constrictor was twining itself around your feet; it was like talking of hunting a rat when a lion was roaring outside the sheepfold; or of shrinking from a shower when a flood was coming in at your gate [hear]. The country must not turn away from the real danger, or shut its eyes to the real peril; it must not waste its energies upon that which they could trample under their heel at any hour of the day" [hear, hear].—There was also a meeting in the evening of the Wesleyans of the fifth (Lambeth) circuit. About 1,500 persons were present, including ministers. The Rev. T. Nightingale moved an address to the Queen, in which it was stated, that the memorialists hoped that her Majesty would take such measures as would repress by the Parliament the appointment of a Romish hierarchy. The Rev. L. Tyerman seconded the adoption of the address, and the Chairman requested that all who agreed with it should express their opinion by standing up,

when the whole body rose. The national anthem was then sung by the united voices of the meeting, the last verse being encored.

On Thursday evening last, a public meeting (convened by the ministers and deacons of churches in the neighbourhood) of the Protestant Dissenters of Islington, was held at Union Chapel, to memorialize the Queen. The Rev. H. Allon occupied the chair, and the speakers were the Rev. Messrs. Stewart, Watson, Morris, Hollis, Weir, James, and G. B. Thomas. The resolutions contained an avowal of Dissenting principles, and the memorial prayed that the movements of the Romish Church might be narrowly watched. We should have been glad to have given a sketch of the speeches, but want of space preventing that we may state generally that the speakers were moderate and guarded in their statements, evidently embarrassed, and, as evidently, not at one with each other. Messrs. Watson, Hollis, and James, seemed to favour repressive measures, but these were emphatically denounced by Messrs. Morris and Thomas. The former confessed that he could not satisfy himself that there had been any civil aggression; and the latter boldly advocated the Anti-state-church principle, as the ground to be occupied by Dissenters. Two speakers alluded in indignant terms to the outrage committed at the meeting in Church-street, but neither Mr. Hollis nor Mr. Weir expressed the slightest regret, and the latter coolly objected to an assertion of the Royal supremacy, which at the other meeting he had supported!

PROVINCIAL MEETINGS.

The Yorkshire county meeting was held on Friday in the Castle-yard, York. There were 7,000 or 8,000 persons present, including many of the Roman Catholic gentry. The meeting lasted more than three hours, though in the open air, and the weather very inclement. The High Sheriff presided, and the chief speaker was Earl Fitzwilliam. His Lordship said he had never for moment doubted the propriety of Roman Catholic emancipation; he had assisted and should assist again in the erection of Roman Catholic chapels on his property in Ireland; but this was no question between one church or one bishop and another, but "between the doctrines and the powers of the Church of Rome and the Reformation itself." He would no more think of acknowledging the right of Cardinal Wiseman to be

a proper object [loud cheers], no one would support it more heartily than himself. The amendment of Mr. Langdale was then put, when about 150 hands were held up in its support. A controversy on the demerits of Popery was carried on for some time longer.—The great Bristol meeting came off on Wednesday. Three thousand five hundred men were present—the ladies having been warned to absent themselves. Proceedings commenced with three cheers for the Queen. "The meeting altogether," says the *Bristol Examiner*, to whose courtesy we are indebted for the anticipatory notice in our last, "was a difficult experiment. Principles regarded both by Churchmen and Dissenters as of great importance, were held, by mutual agreement, in abeyance; and it was curious to note the cautious steps with which the combatants advanced to hurl their weapons at the common foe. The battle on the whole was fought with great discretion. Mr. Miles, indeed, overstepped the bounds of prudence when he spoke of 'the supremacy of the Queen.' The cries of 'No, no,' obliged him to retreat, and this he did with all the strategy of the immortal hero of Corunna, deprecating the indignant negative of sturdy Nonconformists by adroitly adding—I mean over her own Church.' The Rev. Dr. Etheridge, we apprehend, was not aware of the preliminaries settled by the two great parties that convened the meeting. He commenced his speech by expressing his conviction that the Roman Catholics were 'given over to judicial blindness as the harbinger of their perdition'; and when called to order by the Chairman, he explained that he was only giving utterance to the Heathen maxim—*Quem Deus vult perdere prius dementat*. At the close of his address he said, 'This assumption must be prohibited by force of law; and if there be no law to meet the case, a law must be provided.' Loud cries of 'No, no' prevented the conclusion of the sentence. The Chairman rose to order; but confessed that personally he accorded with the sentiment. The cheers with which the Rev. Doctor's undivided appeal to law was greeted by the meeting, showed the sympathy of the majority of the assembly." The Revs. T. Crisp, H. Roper, and J. Davies, Dissenting ministers, addressed the meeting, the latter making certainly a very eloquent speech. But the Dean is said to have positively electrified the vast audience, by the following remarkable sentences:—

If it can be proved to be really true that the Church of England does speak with so uncertain a voice as to admit Tractarianism within her pale, with those who are favourable, more or less, to the superstitious spirit of Rome, and their rites and observances, the people of England owe a great duty to the Almighty God of truth, and that is, not to rest until a church, speaking so uncertainly, be again reformed [loud cheers], and brought nearer to the principles of the Reformation—that is, to the principles of the pure, sincere word of God. . . . Now, I speak them to you, citizens of Bristol; follow up the steps you have already taken; and now, as a clergyman, I speak to you words which, perhaps, you think ought not to fall from the lips of one of the clergy, but I tell you, the laity of every denomination, let the clergy of every denomination know that they are not lords over God's heritage [tremendous applause, the cheering extending to the platform]. There is a great contest going on in the world; we have not only to contend against Roman Papacy, but we have to contend against Anglo-Papacy [cheers],—and when I speak of Anglo-Papacy, I mean not the Papacy only within the Establishment, but the Papacy which is trying to establish itself within each denomination [loud cheers]. Let, then, the clergy, whoever they be, know that a church of Christ means a company of faithful men [loud cheers]—and that it is the duty of clergymen to take counsel together, and be guided by the joint voice of that Church which has committed to it the ministry of the temple. One sentence more: the Tractarians are always extremely happy to appeal to the fathers for their authority. I mean also to follow them, and to call for one moment's attention to a sentence of one father, a most eminent one, Father Ambrose, who says, "There is scarce a heresy that has ever entered into the Church of Christ except through the way of the clergy; but the truth and simplicity of the Gospel has ever been retained by the fidelity of the laity" [loud and prolonged cheering]. I am sure I speak for the clergy of the Established Church to you, the laity, when I say we confidently commit to you the present subject [loud applause, and three cheers].

The following address was circulated in the town, subscribed by forty-one members of the Society of Friends:—

We, the undersigned, Members of the Religious Society of Friends in Bristol, feel desirous of stating a few reasons why we refrain from uniting with our fellow-citizens in an "Address to the Queen" on the subject of the recent assertion of the Papal Ecclesiastical Supremacy in this realm.

Protestants, in the broadest sense of the term, we yield to none in reprobation of this act of Spiritual Domination, as an attempt to forge again and more firmly rivet those chains of bondage to the spirit of Antichrist, which were broken, though not wholly cast off, at the period of the Reformation.

We can unite with our fellow citizens in the expression of our loyalty to our beloved Queen, as the temporal sovereign of these realms, and of our strong attachment to her person and Government.

But for reasons similar to those which forbid us to acknowledge the claim of the Bishop of Rome to be the Supreme Head of the Church, we cannot attribute spiritual supremacy to the temporal sovereign, believing that it cannot be claimed by any human power.

The Church of Christ is a spiritual body, comprising all, under whatever name or sect amongst men, who truly believe the Gospel of our Lord and Saviour Jesus Christ.

We acknowledge him to be the only head over that Church, who is described by the Apostle as "the head of the body, the Church;" and of whom it is said that God "gave him to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all."

We believe that this Headship has never been delegated to any human authority or power whatever; and that to lay claim to it, is to invade the Prerogatives of Him, whose sole-right it is, in a spiritual sense, to rule and to reign.

In connexion with the Papal claim to supremacy, we take this opportunity of expressing our views on another subject which strongly agitates the public mind; we allude to the Romish and Tractarian doctrine of the necessity of the priestly office, as the

only appointed channel through which the blessings of the Gospel are imparted to mankind.

We believe that both these assumptions proceed from the same spirit of Antichrist—that Christ, the head of the Church, is a so the fountain of all spiritual blessings—that all are permitted to have immediate access to the Father through Him, without the intercession of a human Priesthood; and that the claim of any body of men to exercise a mediatorial office between man and his Maker, is an usurpation of spiritual power, and an assumption of the divine office, unwarranted in Holy Writ.

We trust that Papal superstition, whether in an open or disguised form, may never be permitted to strengthen its hold upon our fellow-countrymen; and that the time may be hastened when the minds of men may be loosed from the shackles of priestly authority, and when Christ may reign freely in the hearts of all who profess His name.

—A similar demonstration was held on Thursday in the Free-trade Hall, Manchester. The vast edifice, with its galleries, was crowded to overflowing, and two or three thousand persons were unable to gain an entrance. The admission was by ticket, and the meeting was restricted to the friends of Protestantism.—At Liverpool, the great town's-meeting was attended by a large body of Irish Catholics, and no less than four of their priests attempted to address the meeting. Their amendments, however, were lost by an "overwhelming majority," and the dissentients contented themselves with causing exceeding uproar. When Dr. M'Neile rose the confusion was indescribable. He sat down and dictated a speech to the reporters at the top of his voice. Presently, a rush was made. Inkstands were upset, and note-books and slips of copy were flying about in all directions. The reporters were driven to take refuge upon the platform. A body of the police, armed with their staves, made their appearance, and attempted to drive the invaders back into the pit. The Mayor mounted the table, and exclaimed that he would not desert his post, although his worship's voice was all but inaudible in the uproar. In a few minutes, through the exertions of the police, the disturbance subsided, and the police having planted themselves in different parts of the amphitheatre the proceedings were resumed.—The Orangemen have entered the field. A meeting of the "Grand Protestant Association of Loyal Orangemen of Great Britain," has been held at Newton, Lancashire, by virtue of a warrant from the Right Hon. the Earl of Enniskillen, the Grand Master, to determine upon measures of resistance to the aggression. The Rev. J. Burnett, LL.D., vicar of Bradford, the Rev. S. Fenton, M.A., incumbent of Wavertree, and the Rev. H. Power, M.A., incumbent of Farringdon, were among the delegates and speakers. The speeches and address to her Majesty breathe hot vengeance. The latter is reminded that none of her predecessors ever submitted to such an insult, and she is prayed to assemble Parliament at once. The Rev. Dr. Burnett said they (the Orangemen) must now let the Papists know "that the Orange institution was about to rise in all its strength and vigour, and that Englishmen will find it as necessary to them as the persecuted Protestants of Ireland found it for themselves in the hour of their need" [great applause]. The Rev. J. Fenton recommended them to "let all their works be begun, continued, and ended in the Lord; and, whilst they prayed for themselves that they might become more enlightened, let them offer up a prayer also for their blinded Roman Catholic brethren, that they might receive the truth and might be set free from the bondage which had been imposed upon them by Satan and by the Devil's vicar at Rome" [loud cheers]. The proceedings "terminated, as they commenced, with prayer by the most rev. the grand chaplain."—At the Carlisle meeting, Mr. Osborn, a Baptist minister, proposed an amendment to the effect that what was called the Pope's aggression was a nullity, and ought to be treated with contempt. Mr. Cockburn, a "Dissenting teacher," seconded the amendment. The Dean of Carlisle replied, and the amendment was supported by only about a score of hands. The Rev. J. Fawcett proposed, and Mr. Head, a member of the Society of Friends, seconded a memorial to the Queen; to which Mr. Rowe, Independent minister, moved an amendment, declaring the Queen's supremacy vicious in principle, which was of course negatived.—At Stroud, a counter petition, annulling all mention of "royal supremacy," was moved by the Rev. T. F. Newman, Baptist, and supported by the Dissenting body. Mr. Marling, as a mediator, proposed the substitution of the words "constitutional authority" for the words "royal supremacy" in the original address to the Queen. After a good deal of discussion, the Dissenters refusing to accept the compromise, the addresses and Mr. Marling's amendment were severally put to the meeting. The Dissenters' address was negatived by an overwhelming majority, and Mr. Marling's amendment to the original address was carried.—At Ipswich, Alderman J. May, a Dissenter, seconded a resolution; the Rev. W. Notcutt, Dissenting minister, spoke in its support; and Mr. Rushbrook, "a Chartist," proposed as an amendment:—"That this meeting enters its solemn protest against the assumption of the Church of Rome claiming exclusive jurisdiction over these realms, and at the same time is no less indignant at similar claims and pretensions made by any other party, from whatever quarter they may profess to derive authority." An irregular and noisy discussion ensued. The amendment was negatived by a large majority, and the original motion was carried amid loud cheers.—At Lincoln, Mr. J. Norton moved, in a spirited speech, repudiating the idea of toleration, and denouncing the persecuting spirit displayed, the following amendment:—"That, in the opinion of this meeting, the union of the Church with the State is injurious to religion, destructive to the purity and independence of the Church, and incompatible with the existence of religious equality amongst the

people; and that this meeting does not view with alarm and indignation the present proceedings of the Church of Rome." The Rev. Mr. Short, "Zion minister," seconded the amendment, which was put, and about thirty hands were held up for it.—At Brighton, rich scene was exhibited. The vicar was in the chair, and the address deprecated the Papal aggression as an attack upon the Royal supremacy. After the Rev. Mr. Elliott had moved, and Sir Thomas Bloomfield seconded the address, the Nonconformists began crying "Robertson," and the Churchmen fancying a popular clergyman, was meant, of the same name, took up the cry. The rev. gentleman repeatedly declined speaking; but the cries continued, when Mr. John Robertson rose and said: You have called for a Robertson very advantageously known to you, and he will not rise at your call; but in his stead appears a Robertson personally unknown to you. I should not obtrude myself if I had not enjoyed advantages of information about the Papacy enjoyed by few Englishmen. A dozen years ago, when editor of the *London and Westminster Review*, there came to me one day, with a letter of introduction in his hand, a pale and dark-eyed Italian. His name was Joseph Mazzini [cheers]. From him I have learned what the Papacy is, as seen and known and felt by an Italian. Doubts have been expressed whether, in this enlightened age, the Papacy would re-enact the atrocities described on the page of history. Why, they are done now. Last year Ugo Bassi, a priest who preached reformation and Italian independence, was skinned alive. The fact has been proved by documentary evidence. It was denounced in the National Assembly of France, and the Jesuit majority there did not dare to deny it. The existence of the Inquisition in Rome was denied in this country; but when Mazzini was in Rome he laid the Inquisition bare before the eyes of the people, and revealed horrors which had been perpetrated there recently, and which are again in action at the present hour. Mr. Robertson went on to the "notion of the spiritual supremacy of the Queen, the universal bishopric, the supreme authority over the Church, of a most excellent lady, turned thirty! Do you believe it? [No, no.] Then you will not pass this address. For my part, I would vote against it in a minority of one." The Chairman: "The supremacy is a fact, and not a doctrine." Mr. Robertson: I repudiate it as a dogma, and deny it as a fact. A Voice: It is true in law. Mr. Robertson: It is superstitious in dogma, and false in fact. I hope, unless it is altered, the address will not pass. Mr. Chairman, I have experienced great courtesy hitherto, and I have therefore to ask pardon because a sense of duty compels me to state that we have good reason to depurate the present partition of England by the Pope, since out of his ancient division have come such evils and grievances as Church-rates. The reverend gentlemen on the platform here raised a storm of cries of "Question." Mr. Robertson: I am grappling the question by the throat, and, therefore, you do not like it. We are met to consider a territorial division, and I am condemning the new one from experience of the old one. Surely, it is as painful to exact Church-rates as it is to pay them. The storm now grew to a hurricane of cries of "Question," "Down, down!" Mr. Robertson: Down! I know the spirit of this cry: it is the spirit which led two clergymen at Islington to collar a friend of mine and pitch him headlong from the platform. But it shall not prevent my telling you that ecclesiastical divisions, founded not upon the convictions but the localities of men, produce our strife about minority Church-rates, and our conflicts in the Ecclesiastical Courts. I must say I denounce an intolerant spirit equally, wherever it appears, from under a white cravat or from beneath a red hat. Moreover, this clamour shall not prevent my saying that the union of Church and State is fruitful of oppressions in England as in Rome. Ultimately, the address was declared to be carried.—At Carmarthen, a meeting has been held, the Mayor in the chair; the M.P.—D. Morris, Esq.,—moving, and the Ven. Archdeacon Bevan, seconding, the first resolution. Two students of the Presbyterian College—Messrs. Carter and Palmer—introduced an amendment, but did not succeed even in getting a hearing. The Dissenters of the town generally repudiate the petition adopted, and their ministers intend delivering lectures on the subject of the agitation.—A town's meeting, convened by public requisition, was held in the Assize Hall, Taunton, yesterday week, the bailiff, J. Henderson, Esq., in the chair. The Rev. H. Parr moved, and H. Badcock, Esq., seconded, an address to the Queen in the usual terms. Mr. Clarke rose and said, he wished to ask for a little explanation. This was a meeting of the town; it had been called conjointly by Protestant Dissenters and Churchmen, and it could not be otherwise than known that Protestant Dissenters recognised Christ, and Christ only, as the head of the Church. He wished, then, to have it explained to him, whether that address was to be regarded as an expression of indignation at the aggression of the Pope against the Queen's authority in her civil capacity, or in her ecclesiastical relation? He thought a case might be made out that a civil aggression had been made; and could that be done, there was not the slightest doubt that they would be perfectly unanimous in uniting and expressing themselves against it. He felt bound, in conscience, to broach this matter, and he hoped that the address might be so worded that it might go from the whole Protestant community of the town [cheers]. The Rev. R. M. Montgomery (Unitarian) replied at some length, expressing his regret that he was the only Dissenting minister who signed the requisition, and referring to the Rev. Messrs. Addiscott, Green, and Quick, remarked that he thought they must have squeezed their heads three into one [laughter], and that the smallest of the three [renewed laughter]—and he would rather have had the judgment of the biggest. [Mr. Addiscott was understood by the biggest; Mr. Green by the smallest; and the audience seemed greatly to enjoy the joke]. He professed that he cared little about the ecclesiastical view of the subject, but Popery was essentially hostile to civil liberty [cheers]. Do not let them act apart—there was too much disunion already—and why "split hairs" when the interests of the nation were at stake? [tremendous cheers.] Rev. H. Addiscott said he had come there with a full intention not to take any part in the discussion; and, perhaps, seeing that his head had been squeezed into that of another person, he ought to have kept silent [laughter]. Now, he certainly had no objection to address the Queen against the aggression of the Pope, but he did object to acknowledge her spiritual authority, because he contended that in spiritual matters he owed allegiance to no one. Rev. S. G. Green regretted that he, for one, could not sign the address; and he had thought, under the circumstances, it might be more discreet and graceful to be silent. But as reference so very direct had been made to himself and his friend, consistency claimed that he should say a single word. The question had been raised as to whether the address recognised or not the spiritual supremacy of the Queen. Here were the very words:—"A foreign potentate has presumptuously assumed to himself a claim to absolute supremacy and spiritual power over this realm, in utter contempt of your Majesty's royal prerogative." Now, they were to take the plain meaning of the words, and he appealed to the meeting as their interpreter. The Queen's prerogative was undoubtedly there described; and the Pope was said to have invaded it. What was her prerogative said to be? "Absolute supremacy" in ecclesiastical affairs. This was what his Holiness had attacked, and they had been called on to rally around and defend it. Now, he believed that no sovereign ought to have anything of the sort, and therefore he could not do any act which should acknowledge the right of the Queen to it, but which he must do if he signed that address [hear, hear]. However, if the address were to be altered, her Majesty would not thank them for it, because, without the objectionable words it would be an absurdity, the Pope not having as yet, at all events, attacked her civil prerogative. He could not, therefore, honestly propose any amendment to the address, or consent to address the Queen at all upon the matter [cheers]. A long and animated, but perfectly good-humoured discussion followed, in the course of which the Rev. T. Redfern struck out a novelty in the argument. He said he did not see why Dissenters should be so very scrupulous as to refuse to sign a document merely on the ground that it acknowledged the supremacy of the Sovereign in ecclesiastical matters. What was the meaning of that supremacy? Simply that the Queen should, through her law officers, fairly interpret the doctrines of the Established Church, and its discipline. Could any Dissenter object to that? Dissenters themselves acknowledged, practically, the ecclesiastical authority of her Majesty, because in any question of difficulty, which required legal measures to settle it, they repaired to the courts of law, and there obtained a decision upon it. Therefore, he said, they did acknowledge, practically, the supremacy of the Queen in ecclesiastical matters. Then, as to the propriety of the Queen settling points of doctrine through her law courts, the Dissenters adopted a plan very similar to it in their own respective communities. In some of these, one question that was put to persons about to become ministers was one—Do you believe in So-and-so's interpretation of the Testament? The answer was referred to a committee, and that committee decided whether the answer was a proper one or not. Now, was not that committee as much the head of the church to which it belonged as the Sovereign was of the Established Church? The address was adopted. It is significant that at the close of the proceedings a cheer was demanded for Lord John Russell, but in vain. Not a voice responded. Three cheers were given for her Majesty, and the meeting dispersed. On the following evening a meeting was held in Paul's Chapel, when the Rev. Messrs. Addiscott, Quick, and Green, gave addresses on the duty of Nonconformists. More than a thousand persons were present, and the most intense interest was excited. The speakers gave full reasons for refusing to address the Queen, and powerfully urged upon their hearers the duty of maintaining and inculcating the principles of religious freedom, and of combating Popery and State-churchism by moral weapons alone.—At Newcastle-on-Tyne, a meeting, called by circular, has been held to consider the steps to be taken at the present juncture. The clergy were represented by the Rev. Messrs. Clayton, Paige, Wright, and Jones; and there were also present the Rev. Messrs. Pringle, Bell, and Browning (United Presbyterians), Rogers and Reid (Independents), Pottenger (Baptist), Duncan (Free Church of Scotland), and Burt (Wesleyan superintendent). A memorial to the Queen, (prepared by Evangelical Churchmen), was submitted, and elicited much discussion, which was carried on with great good feeling. Nearly all the Nonconformist ministers mentioned objected strongly to recognising the right of the Queen to interfere in any way with spiritual things; though one or two wished to sink such things for "union." At length the memorial, after various alterations, was agreed to; on the distinct understanding that the above parties only recognised the right of the State to deal with civil matters, and to protect all religionists in the enjoyment of their liberty. It condemned Puseyism as the primary cause of the Romish aggression; and

Reed could not allow the resolution to be adopted without offering a few remarks. As a Protestant Dissenter he came to this meeting to join with his fellow parishioners in declaring his uncompromising attachment to the person of her Majesty, and to the great principles of the Reformation. As a Dissenter, it must be seen he could not recognise the Queen's supremacy, for, interpret terms as they would, it must be an acknowledgment of allegiance to her as the Head of the Church. Now, Dissenters denied her authority in this capacity as resolutely as they objected to the same claim on the part of the Pope of Rome. His greatest fear was of the Popery within the Church of England; but he forbore to enter into a discussion where so much was admitted to be wrong. The Rector offered some explanations, and was ready to make any modifications short of depriving the document of its Church character. In answer to a question, Mr. Reed said he was not prepared to offer an amendment, seeing, that though the Dissenters formed a large body in the parish, he stood there alone. He did not desire discord or disputation, but he believed it to be the duty of all men in this crisis to speak out, and he should simply content himself by bearing his testimony against all and every attempt to connect religion with the State. Mr. Maberly avowed himself, as a Dissenter, opposed to the terms of the memorial, for which he could not vote. Mr. Hamilton explained that he must vote for it, notwithstanding the warnings given, inasmuch as, if it had not been for the Queen's supremacy, the liberty of the Church of England, under which he, as a Presbyterian, had such toleration, would have been overthrown by a verdict the reverse of that which was given in the Gorham case; and, after some further remarks the memorial was adopted.—At a meeting of the parishioners of Christchurch, Surrey, the rector in the chair, one of the speakers was the Rev. J. Sherman, minister of Surrey Chapel.—The parishioners of Christ Church, Spitalfields, met on Friday, and adopted the following very sensible resolution:—

That although many of us are descendants of the old French Protestant refugees who fled from various Roman Catholic persecutions in their native country since the times of the massacre of St. Bartholomew's Day and the revocation of the Edict of Nantes—and we are prepared to resist to the utmost the unfounded claims of the Pope of Rome—we are, notwithstanding, anxious that the opposition to his assumptions may not produce any measures injurious to the religious liberties of the subjects of this realm.

That we consider nothing would have a greater tendency to strengthen the power of the Romish hierarchy than any measure of persecution directed against it, aided as it would be by the state of ignorance in which a large portion of our population exists.

And that an address be presented to her Most Gracious Majesty, founded on the foregoing resolutions, praying her Majesty to maintain religious liberty and promote by every practicable measure the education and enlightenment of the people.

—In the ward of Cheap meeting, Mr. W. H. Ashurst seconded the address to the Queen. He added:—He did not come there to assail the religious liberties of his fellow subjects, but to contend for the common liberties of all. Attempts had been made to justify the act of the Pope by comparing it to the conduct of the Dissenters, who equally denied the supremacy of the Queen [hear, hear]. But the parallel was altogether fallacious, inasmuch as Protestant Dissenters did not acknowledge any jurisdiction on the part of a foreign potentate. The difference between the Protestant Dissenters and the Roman Catholics was, that the former recognised Christ only as the head of the Church, while the latter assigned that position to the Pope [hear, hear]. The importance of the movement would appear from a glance at the state of other countries. How dark was the condition of Spain and Portugal! He had a daughter married to an enlightened Frenchman. There was, he believed, a great anxiety on the part of Frenchmen generally to marry English ladies. And why? Because females in France were so much under the influence of the Roman Catholic priesthood. In a recent letter his daughter had informed him that at a party at which she had lately been present, of eight Frenchmen who were there, seven had English wives [hear, hear]. Mr. Witherspoon said his chief objection to Romanism was, that it dishonoured Christ, and introduced a woman as doing that which was done by Christ alone. The address was then adopted unanimously.

The Protestant Association held a meeting on Monday, at St. Martin's Hall, Mr. J. D. Paul in the chair. The Revs. Dr. Croly and T. Nolan were the chief speakers. The former said, "He looked upon the Tractarians as recruiting-officers for Rome—as a sort of ecclesiastical jackals, who were content to live upon the remnants of Christianity left by the nobler and bolder beast [cheers and laughter]; but he did not regard Tractarianism as so dangerous as Popery. To compare the two was like talking of treading on an earthworm when a boa constrictor was twining itself around your feet; it was like talking of hunting a rat when a lion was roaring outside the sheepfold; or of shrinking from a shower when a flood was coming in at your gate [hear]. The country must not turn away from the real danger, or shut its eyes to the real peril; it must not waste its energies upon that which they could trample under their heel at any hour of the day" [hear, hear].—There was also a meeting in the evening of the Wesleyans of the fifth (Lambeth) circuit. About 1,500 persons were present, including ministers. The Rev. T. Nightingale moved an address to the Queen, in which it was stated, that the memorialists hoped that her Majesty would take such measures as would repress by the Parliament the appointment of a Romish hierarchy. The Rev. L. Tyerman seconded the adoption of the address, and the Chairman requested that all who agreed with it should express their opinion by standing up,

when the whole body rose. The national anthem was then sung by the united voices of the meeting, the last verse being encored.

On Thursday evening last, a public meeting (convened by the ministers and deacons of churches in the neighbourhood) of the Protestant Dissenters of Islington, was held at Union Chapel, to memorialise the Queen. The Rev. H. Allon occupied the chair, and the speakers were the Rev. Messrs. Stewart, Watson, Morris, Hollis, Weir, James, and G. B. Thomas. The resolutions contained an avowal of Dissenting principles, and the memorial prayed that the movements of the Romish Church might be narrowly watched. We should have been glad to have given a sketch of the speeches, but want of space preventing that we may state generally that the speakers were moderate and guarded in their statements, evidently embarrassed, and, as evidently, not at one with each other. Messrs. Watson, Hollis, and James, seemed to favour repressive measures, but these were emphatically denounced by Messrs. Morris and Thomas. The former confessed that he could not satisfy himself that there had been any civil aggression; and the latter boldly advocated the Anti-state-church principle, as the ground to be occupied by Dissenters. Two speakers alluded in indignant terms to the outrage committed at the meeting in Church-street, but neither Mr. Hollis nor Mr. Weir expressed the slightest regret, and the latter coolly objected to an assertion of the Royal supremacy, which at the other meeting he had supported!

PROVINCIAL MEETINGS.

The Yorkshire county meeting was held on Friday in the Castle-yard, York. There were 7,000 or 8,000 persons present, including many of the Roman Catholic gentry. The meeting lasted more than three hours, though in the open air, and the weather very inclement. The High Sheriff presided, and the chief speaker was Earl Fitzwilliam. His Lordship said he had never for a moment doubted the propriety of Roman Catholic emancipation; he had assisted and should assist again in the erection of Roman Catholic chapels on his property in Ireland; but this was no question between one church or one bishop and another, but "between the doctrines and the powers of the Church of Rome and the Reformation itself." He would no more think of acknowledging the right of Cardinal Wiseman to be

a proper object [loud cheers], no one would support it more heartily than himself. The amendment of Mr. Langdale was then put, when about 150 hands were held up in its support. A controversy on the demerits of Popery was carried on for some time longer.—The great Bristol meeting came off on Wednesday. Three thousand five hundred men were present—the ladies having been warned to absent themselves. Proceedings commenced with three cheers for the Queen. "The meeting altogether," says the *Bristol Examiner*, to whose courtesy we are indebted for the anticipatory notice in our last, "was a difficult experiment. Principles regarded both by Churchmen and Dissenters as of great importance, were held, by mutual agreement, in abeyance; and it was curious to note the cautious steps with which the combatants advanced to hurl their weapons at the common foe. The battle on the whole was fought with great discretion. Mr. Miles, indeed, overstepped the bounds of prudence when he spoke of 'the supremacy of the Queen.' The cries of 'No, no, no,' obliged him to retreat, and this he did with all the strategy of the 'immortal hero of Corunna,' deprecating the indignant negative of sturdy Nonconformists by adroitly adding—'I mean over her own Church.' The Rev. Dr. Etheridge, we apprehend, was not aware of the preliminaries settled by the two great parties that convened the meeting. He commenced his speech by expressing his conviction that the Roman Catholics were 'given over to judicial blindness as the harbinger of their perdition,' and when called to order by the Chairman, he explained that he was only giving utterance to the Heathen maxim—*Quem Deus vult perdere prius dementat*. At the close of his address he said, 'This assumption must be prohibited by force of law; and if there be no law to meet the case, a law must be provided.' Loud cries of 'No, no' prevented the conclusion of the sentence. The Chairman rose to order; but confessed that personally he acceded with the sentiment. The cheers with which the Rev. Doctor's undisguised appeal to law was greeted by the meeting, showed the sympathy of the majority of the assembly." The Revs. T. Crisp, H. Roper, and J. Davies, Dissenting ministers, addressed the meeting, the latter making certainly a very eloquent speech. But the Dean is said to have positively electrified the vast audience, by the following remarkable sentences:—

If it can be proved to be really true that the Church of England does speak with so uncertain a voice as to admit Tractarianism within her pale, with those who are favourable, more or less, to the superstitious spirit of Rome, and their rites and observances, the people of England owe a great duty to the Almighty God of truth, and that is, not to rest until a church, speaking so uncertainly, be again reformed [loud cheers], and brought nearer to the principles of the Reformation—that is, to the principles of the pure, sincere word of God. . . . Now, I speak then to you, citizens of Bristol; follow up the steps you have already taken; and now, as a clergyman, I speak to you words which, perhaps, you think ought not to fall from the lips of one of the clergy, but I tell you, the laity of every denomination, let the clergy of every denomination know that they are not lords over God's heritage [tremendous applause, the cheering extending to the platform]. There is a great contest going on in the world; we have not only to contend against Roman Papacy, but we have to contend against Anglo-Papacy [cheers],—and when I speak of Anglo-Papacy, I mean not the Papacy only within the Establishment, but the Papacy which is trying to establish itself within each denomination [loud cheers]. Let, then, the clergy, whoever they be, know that a church of Christ means a company of faithful men [loud cheers]—and that it is the duty of clergymen to take counsel together, and be guided by the joint voice of that Church which has committed to it the ministry of the temple. One sentence more: the Tractarians are always extremely happy to appeal to the fathers for their authority. I mean also to follow them, and to call for one moment's attention to a sentence of one father, a most eminent one, Father Ambrose, who says, "There is scarce a heresy that has ever entered into the Church of Christ except through the way of the clergy; but the truth and simplicity of the Gospel has ever been retained by the fidelity of the laity" [loud and prolonged cheering]. I am sure I speak for the clergy of the Established Church to you, the laity, when I say we confidently commit to you the present subject [loud applause, and three cheers].

The following address was circulated in the town, subscribed by forty-one members of the Society of Friends:—

We, the undersigned, Members of the Religious Society of Friends in Bristol, feel desirous of stating a few reasons why we refrain from uniting with our fellow-citizens in an "Address to the Queen" on the subject of the recent assertion of the Papal Ecclesiastical Supremacy in this realm.

Protestants, in the broadest sense of the term, we yield to none in reprobation of this act of Spiritual Domination, as an attempt to forge again and more firmly rivet those chains of bondage to the spirit of Antichrist, which were broken, though not wholly cast off, at the period of the Reformation.

We can unite with our fellow citizens in the expression of our loyalty to our beloved Queen, as the temporal sovereign of these realms, and of our strong attachment to her person and Government.

But for reasons similar to those which forbid us to acknowledge the claim of the Bishop of Rome to be the Supreme Head of the Church, we cannot attribute spiritual supremacy to the temporal sovereign, believing that it cannot be claimed by any human power.

The Church of Christ is a spiritual body, comprising all, under whatever name or sect amongst men, who truly believe the Gospel of our Lord and Saviour Jesus Christ.

We acknowledge him to be the only head over that Church, who is described by the Apostle as "the head of the body, the Church;" and of whom it is said that God "gave him to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all."

We believe that this Headship has never been delegated to any human authority or power whatever; and that to lay claim to it, is to invade the Prerogatives of Him, whose sole right it is, in a spiritual sense, to rule and to reign.

In connexion with the Papal claim to supremacy, we take this opportunity of expressing our views on another subject which strongly agitates the public mind; we allude to the Romish and Tractarian doctrine of the necessity of the priestly office, as the

only appointed channel through which the blessings of the Gospel are imparted to mankind.

We believe that both these assumptions proceed from the same spirit of Antichrist—that Christ, the head of the Church, is a so the fountain of all spiritual blessings—that all are permitted to have immediate access to the Father through Him, without the intervention of a human Priesthood; and that the claim of any body of men to exercise a mediatorial office between man and his Master, is an usurpation of spiritual power, and an assumption of the divine office, unwarranted in Holy Writ.

We trust that Papal superstition, whether in an open or disguised form, may never be permitted to strengthen its hold upon our fellow-countrymen; and that the time may be hastened when the minds of men may be loosed from the shackles of priestly authority, and when Christ may reign freely in the hearts of all who profess His name.

—A similar demonstration was held on Thursday in the Free-trade Hall, Manchester. The vast edifice, with its galleries, was crowded to overflowing, and two or three thousand persons were unable to gain an entrance. The admission was by ticket, and the meeting was restricted to the friends of Protestantism.—At Liverpool, the great town's-meeting was attended by a large body of Irish Catholics, and no less than four of their priests attempted to address the meeting. Their amendments, however, were lost by an "overwhelming majority," and the dissentients contented themselves with causing exceeding uproar. When Dr. M'Neile rose the confusion was indescribable. He sat down and dictated a speech to the reporters at the top of his voice. Presently, a rush was made. Inkstands were upset, and note-books and slips of copy were flying about in all directions. The reporters were driven to take refuge upon the platform. A body of the police, armed with their staves, made their appearance, and attempted to drive the invaders back into the pit. The Mayor mounted the table, and exclaimed that he would not desert his post, although his worship's voice was all but inaudible in the uproar. In a few minutes, through the exertions of the police, the disturbance subsided, and the police having planted themselves in different parts of the amphitheatre the proceedings were resumed.—The Orangemen have entered the field. A meeting of the "Grand Protestant Association of Loyal Orangemen of Great Britain," has been held at Newton, Lancashire, by virtue of a warrant from the Right Hon. the Earl of Enniskillen, the Grand Master, to determine upon measures of resistance to the aggression. The Rev. J. Burnett, LL.D., vicar of Bradford, the Rev. S. Fenton, M.A., incumbent of Wavertree, and the Rev. H. Power, M.A., incumbent of Farringdon, were among the delegates and speakers. The speeches and address to her Majesty breathe hot vengeance. The latter is reminded that none of her predecessors ever submitted to such an insult, and she is prayed to assemble Parliament at once. The Rev. Dr. Burnett said they (the Orangemen) must now let the Papists know "that the Orange institution was about to rise in all its strength and vigour, and that Englishmen will find it as necessary to them as the persecuted Protestants of Ireland found it for themselves in the hour of their need" [great applause]. The Rev. J. Fenton recommended them to "let all their works be begun, continued, and ended in the Lord; and, whilst they prayed for themselves that they might become more enlightened, let them offer up a prayer also for their blinded Roman Catholic brethren, that they might receive the truth and might be set free from the bondage which had been imposed upon them by Satan and by the Devil's vicar at Rome" [loud cheers]. The proceedings "terminated, as they commenced, with prayer by the most rev. the grand chaplain."—At the Carlisle meeting, Mr. Osborn, a Baptist minister, proposed an amendment to the effect that what was called the Pope's aggression was a nullity, and ought to be treated with contempt. Mr. Cockburn, a "Dissenting teacher," seconded the amendment. The Dean of Carlisle replied, and the amendment was supported by only about a score of hands. The Rev. J. Fawcett proposed, and Mr. Head, a member of the Society of Friends, seconded a memorial to the Queen; to which Mr. Rowe, Independent minister, moved an amendment, declaring the Queen's supremacy vicious in principle, which was of course negatived.—At Stroud, a counter petition, annulling all mention of "royal supremacy," was moved by the Rev. T. F. Newman, Baptist, and supported by the Dissenting body. Mr. Marling, as a mediator, proposed the substitution of the words "constitutional authority" for the words "royal supremacy" in the original address to the Queen. After a good deal of discussion, the Dissenters refusing to accept the compromise, the addresses and Mr. Marling's amendment were severally put to the meeting. The Dissenters' address was negatived by an overwhelming majority, and Mr. Marling's amendment to the original address was carried.—At Ipswich, Alderman J. May, a Dissenter, seconded a resolution; the Rev. W. Notcutt, Dissenting minister, spoke in its support; and Mr. Rushbrook, "a Chartist," proposed as an amendment:—"That this meeting enters its solemn protest against the assumption of the Church of Rome claiming exclusive jurisdiction over these realms, and at the same time is no less indignant at similar claims and pretensions made by any other party, from whatever quarter they may profess to derive authority." An irregular and noisy discussion ensued. The amendment was negatived by a large majority, and the original motion was carried amid loud cheers.—At Lincoln, Mr. J. Norton moved, in a spirited speech, repudiating the idea of toleration, and denouncing the persecuting spirit displayed, the following amendment:—"That, in the opinion of this meeting, the union of the Church with the State is injurious to religion, destructive to the purity and independence of the Church, and incompatible with the existence of religious equality amongst the

people; and that this meeting does not view with alarm and indignation the present proceedings of the Church of Rome." The Rev. Mr. Short, "Zion minister," seconded the amendment, which was put, and about thirty hands were held up for it.—At Brighton, a rich scene was exhibited. The vicar was in the chair, and the address deprecated the Papal aggression as an attack upon the Royal supremacy. After the Rev. Mr. Elliott had moved, and Sir Thomas Bloomfield seconded the address, the Nonconformists began crying "Robertson," and the Churchmen fancying a popular clergyman was meant, of the same name, took up the cry. The rev. gentleman repeatedly declined speaking; but the cries continued, when Mr. John Robertson rose and said: You have called for a Robertson very advantageously known to you, and he will not rise at your call; but in his stead appears a Robertson personally unknown to you. I should not obtrude myself if I had not enjoyed advantages of information about the Papacy enjoyed by few Englishmen. A dozen years ago, when editor of the *London and Westminster Review*, there came to me one day, with a letter of introduction in his hand, a pale and dark-eyed Italian. His name was Joseph Mazzini [cheers]. From him I have learned what the Papacy is, as seen and known and felt by an Italian. Doubts have been expressed whether, in this enlightened age, the Papacy would re-enact the atrocities described on the page of history. Why, they are done now. Last year Ugo Bassi, a priest who preached reformation and Italian independence, was skinned alive. The fact has been proved by documentary evidence. It was denounced in the National Assembly of France, and the Jesuit majority there did not dare to deny it. The existence of the Inquisition in Rome was denied in this country; but when Mazzini was in Rome he laid the Inquisition bare before the eyes of the people, and revealed horrors which had been perpetrated there recently, and which are again in action at the present hour. Mr. Robertson went on to the "notion of the spiritual supremacy of the Queen, the universal bishopric, the supreme authority over the Church, of a most excellent lady, turned thirty! Do you believe it? [No, no.] Then you will not pass this address. For my part, I would vote against it in a minority of one." The Chairman: "The supremacy is a fact, and not a doctrine." Mr. Robertson: I repudiate it as a dogma, and deny it as a fact. A Voice: It is true in law. Mr. Robertson: It is superstitious in dogma, and false in fact. I hope, unless it is altered, the address will not pass. Mr. Chairman, I have experienced great courtesy hitherto, and I have therefore to ask pardon because a sense of duty compels me to state that we have good reason to depurate the present partition of England by the Pope, since out of his ancient division have come such evils and grievances as Church-rates. The reverend gentlemen on the platform here raised a storm of cries of "Question." Mr. Robertson: I am grappling the question by the throat, and, therefore, you do not like it. We are met to consider a territorial division, and I am condemning the new one from experience of the old one. Surely, it is as painful to exact Church-rates as it is to pay them. The storm now grew to a hurricane of cries of "Question," "Down, down!" Mr. Robertson: Down! I know the spirit of this cry: it is the spirit which led two clergymen at Islington to collar a friend of mine and pitch him headlong from the platform. But it shall not prevent my telling you that ecclesiastical divisions, founded not upon the convictions but the localities of men, produce our strife about minority Church-rates, and our conflicts in the Ecclesiastical Courts. I must say I denounce an intolerant spirit equally, wherever it appears, from under a white cravat or from beneath a red hat. Moreover, this clamour shall not prevent my saying that the union of Church and State is fruitful of oppressions in England as in Rome. Ultimately, the address was declared to be carried.—At Carmarthen, a meeting has been held, the Mayor in the chair; the M.P.—D. Morris, Esq.,—moving, and the Ven. Archdeacon Beavan, seconding, the first resolution. Two students of the Presbyterian College—Messrs. Carter and Palmer—introduced an amendment, but did not succeed even in getting a hearing. The Dissenters of the town generally repudiate the petition adopted, and their ministers intend delivering lectures on the subject of the agitation.—A town's meeting, convened by public requisition, was held in the Assize Hall, Taunton, yesterday week, the bailiff, J. Henderson, Esq., in the chair. The Rev. H. Parr moved, and H. Badcock, Esq., seconded, an address to the Queen in the usual terms. Mr. Clarke rose and said, he wished to ask for a little explanation. This was a meeting of the town; it had been called conjointly by Protestant Dissenters and Churchmen, and it could not be otherwise than known that Protestant Dissenters recognised Christ, and Christ only, as the head of the Church. He wished, then, to have it explained to him, whether that address was to be regarded as an expression of indignation at the aggression of the Pope against the Queen's authority in her civil capacity, or in her ecclesiastical relation? He thought a case might be made out that a civil aggression had been made; and could that be done, there was not the slightest doubt that they would be perfectly unanimous in uniting and expressing themselves against it. He felt bound, in conscience, to broach this matter, and he hoped that the address might be so worded that it might go from the whole Protestant community of the town [cheers]. The Rev. R. M. Montgomery (Unitarian) replied at some length, expressing his regret that he was the only Dissenting minister who signed the requisition, and referring to the Rev. Messrs. Addiscott, Green, and Quick, remarked that he thought they must

have squeezed their heads three into one [laughter], and that the smallest of the three [renewed laughter] — and he would rather have had the judgment of the biggest, [Mr. Addiscott was understood by the biggest; Mr. Green by the smallest; and the audience seemed greatly to enjoy the joke]. He professed that he cared little about the ecclesiastical view of the subject, but Popery was essentially hostile to civil liberty [cheers]. Do not let them act apart—there was too much disunion already—and why "split hairs" when the interests of the nation were at stake? [tremendous cheers.] Rev. H. Addiscott said he had come there with a full intention not to take any part in the discussion; and, perhaps, seeing that his head had been squeezed into that of another person, he ought to have kept silent [laughter]. Now, he certainly had no objection to address the Queen against the aggression of the Pope, but he did object to acknowledge her spiritual authority, because he contended that in spiritual matters he owed allegiance to no one. Rev. S. G. Green regretted that he, for one, could not sign the address; and he had thought, under the circumstances, it might be more discreet and graceful to be silent. But as reference so very direct had been made to himself and his friend, consistency claimed that he should say a single word. The question had been raised as to whether the address recognised or not the spiritual supremacy of the Queen. Here were the very words:—"A foreign potentate has presumptuously assumed to himself a claim to absolute supremacy and spiritual power over this realm, in utter contempt of your Majesty's royal prerogative." Now, they were to take the plain meaning of the words, and he appealed to the meeting as their interpreter. The Queen's prerogative was undoubtedly there described; and the Pope was said to have invaded it. What was her prerogative said to be? "Absolute supremacy" in ecclesiastical affairs. This was what his Holiness had attacked, and they had been called on to rally around and defend it. Now, he believed that no sovereign ought to have anything of the sort, and therefore he could not do any act which should acknowledge the right of the Queen to it, but which he must do if he signed that address [hear, hear]. However, if the address were to be altered, her Majesty would not thank them for it, because, without the objectionable words it would be an absurdity, the Pope not having as yet, at all events, attacked her civil prerogative. He could not, therefore, honestly propose any amendment to the address, or consent to address the Queen at all upon the matter [cheers]. A long and animated, but perfectly good-humoured discussion followed, in the course of which the Rev. T. Redfern struck out a novelty in the argument. He said he did not see why Dissenters should be so very scrupulous as to refuse to sign a document merely on the ground that it acknowledged the supremacy of the Sovereign in ecclesiastical matters. What was the meaning of that supremacy? Simply that the Queen should, through her law officers, fairly interpret the doctrines of the Established Church, and its discipline. Could any Dissenter object to that? Dissenters themselves acknowledged, practically, the ecclesiastical authority of her Majesty, because in any question of difficulty, which required legal measures to settle it, they repaired to the courts of law, and there obtained a decision upon it. Therefore, he said, they did acknowledge, practically, the supremacy of the Queen in ecclesiastical matters. Then, as to the propriety of the Queen settling points of doctrine through her law courts, the Dissenters adopted a plan very similar to it in their own respective communities. In some of these, one question that was put to persons about to become ministers was one—Do you believe in So-and-so's interpretation of the Testament? The answer was referred to a committee, and that committee decided whether the answer was a proper one or not. Now, was not that committee as much the head of the church to which it belonged as the Sovereign was of the Established Church? The address was adopted. It is significant that at the close of the proceedings a cheer was demanded for Lord John Russell, *but in vain*. Not a voice responded. Three cheers were given for her Majesty, and the meeting dispersed. On the following evening a meeting was held in Paul's Chapel, when the Rev. Messrs. Addiscott, Quick, and Green, gave addresses on the duty of Nonconformists. More than a thousand persons were present, and the most intense interest was excited. The speakers gave full reasons for refusing to address the Queen, and powerfully urged upon their hearers the duty of maintaining and inculcating the principles of religious freedom, and of combating Popery and State-churchism by moral weapons alone.—At Newcastle-on-Tyne, a meeting, called by circular, has been held to consider the steps to be taken at the present juncture. The clergy were represented by the Rev. Messrs. Clayton, Paige, Wright, and Jones; and there were also present the Rev. Messrs. Pringle, Bell, and Browning (United Presbyterians), Rogers and Reid (Independents), Pottenger (Baptist), Duncan (Free Church of Scotland), and Burt (Wesleyan superintendent). A memorial to the Queen, (prepared by Evangelical Churchmen), was submitted, and elicited much discussion, which was carried on with great good feeling. Nearly all the Nonconformist ministers mentioned objected strongly to recognising the right of the Queen to interfere in any way with spiritual things; though one or two wished to sink such things for "union." At length the memorial, after various alterations, was agreed to; on the distinct understanding that the above parties only recognised the right of the State to deal with civil matters, and to protect all religionists in the enjoyment of their liberty. It condemned Puseyism as the primary cause of the Romish aggression; and

words were also introduced, censuring the encouragement Government had given to Romanism in the colonies, &c., it being understood that this referred only to endowments and titles, not to the removal of civil disabilities. —A meeting of the Above-Bar congregation, Southampton, has been held—the pastor, Mr. Adkins, presiding—when a memorial to her Majesty, which, by the rev. gentleman's account, "steered clear of the two extremes," was, after much opposition, declared, adopted, and was signed by the rev. chairman on behalf of the meeting. At the Town Council, a resolution was brought forward condemnatory of the Pope's "most impudent attack on the rights and liberties of the Queen," and of the conduct of certain Puseyite divines and others who encouraged the movement, and recommending the adoption of petition to her Majesty to direct and sanction such measures as would effectually repel the aggression of the Pope. The petition contained a prayer,—"That your Majesty will be pleased to direct such steps to be taken as the existing laws permit; and if such laws be defective for the purpose, then to sanction such further enactments as shall be amply sufficient, *not only* to put down the arrogant pretensions of a foreign bishop to ecclesiastical or civil domination in this realm, *but also to remove from offices*, and henceforth *effectually to exclude* in the Church of England such of her clergy, of whatever degree, as, by their Popish doctrines and practices, have originated and fomented schism in the Church, disunion and discord in the country, and fixed on themselves the stain of mental reservation and ecclesiastical dishonesty, unworthy their position, and most derogatory to their sacred calling." To this Mr. Alderman Tucker proposed an amendment, that "it is inexpedient for this Council to take any steps in the matter," and, after a protracted discussion, the amendment was put and negatived. In the majority were the names of several Nonconformists.—At Old Brentford, a public meeting has been held, and a lecture delivered by the Rev. W. C. Yonge, on "The Present Exigency;" earnestly exhorting Dissenters to abstain from the inconsistency of appealing to the Legislature or Executive.

MR. JOSEPH HUME, M.P.

This veteran friend of religious as well as civil liberty, has addressed a letter to the editor of the *Hull Advertiser*, under the significant heading of "The Russell Agitation":—

Burnley Hall, Great Yarmouth, Nov. 18.

MY DEAR SIR,—I cannot lay down the *Hull Advertiser*, of the 15th inst., without offering some remarks on two matters therein specially noticed.

I approve of the manner in which you treat the Papal episcopal appointments, and show the danger to religious liberty by the proposed interference which many, perhaps all, of the addresses to the Crown would recommend.

It is well for the clergy of the Church of England to pretend to be alarmed at the proceedings of the Catholics, in their nominal and voluntary distinctions; but, if the attempt of the Anti-state-church Societies be well considered, there will be more danger to the Established Church from them than from the Pope's bull.

The purpose so dexterously laid hold of by Lord John Russell, of throwing (as I stated some days ago to a friend) a tub to the whale, to stop the course of Parliamentary and financial reform for a time, will, I fear, be answered, and the relief I had hoped to be afforded to the country by timely reform be postponed. The Chartists decided the purpose of Lord John at a critical period, and the Pope will now do the same! How weak mankind are!

It has been stated, and I fear with truth, that Lord John Russell and his lady have been of the party who have followed Mr. Bennett, of Pimlico, in all his Puseyite and Romish principles and practices, even to the very verge, as Lord John says, of Popery; and, therefore, it wears a suspicious appearance in him now to turn round, amongst the first, to blame the internal traitors to the Established Church, he having, by his example and proceeding, given encouragement to that section of the Puseyites, and been one of their leaders.

I can understand why the clergy of the Church, who have neglected those duties (as so clearly shown by Sir Benjamin Hall in the case of Wales) may be desirous of raising an outcry of "The Church in danger from the Pope," to divert public attention from the real danger from the neglect and incompetency of the clergy within the Church!

MR. HENRY VINCENT.

This popular lecturer has addressed large audiences in Ipswich and other towns of Suffolk, during the week, on the present position of ecclesiastical affairs. In a report before us, he ridicules the necessity for Dissenters even to protest against Popery, since they, unlike the clergy and members of the Establishment, are never suspected of it. He adds:—

Meet the Papacy as you would meet every other error, in a calm voice and firm demeanour; meet it by propagating counter-truths; meet it by arraying against it principles that you believe to be divine; and then you will pass through the present controversy with character unsullied; and will have the profound satisfaction of knowing that, in the midst of much excitement, you have stood in that small but earnest band of men, who dared even to brave the popular sentiment, when they felt that the popular sentiment happened to be in the wrong. . . . We are called upon to manifest great reserve in the presence of those ecclesiastical influences, that may, some of them, have entered into the conflict for merely personal ends. Friends of religious liberty, beware! Whatever may be your feeling of detestation against the Pope, beware! Let no act of yours aid the counsels of despotism [applause]. What! are we to throw down, amid the passing storm of the hour, that precious monument of religious freedom, reared by the blood and toil of our ancestors? What! are all our struggles, the struggles of our fathers, who went down to the grave rejoicing

that they had purchased for England the inestimable blessings of religious freedom, are these, amidst the strife of prelates and the warring tongues of priests, are these to be smitten down and trampled under foot, by the descendants of the very men who proudly reared them aloft? No! by the memory of our fathers' sorrows. No! by the memory of their persecutions and their tears. No! By the memory of many a bleeding heart, torn in sunder by the fangs of that odious ecclesiastical despotism, that would fasten itself upon us now if the spirit of England did not rise to resent it. To feel that we are right in principle, and to put our confidence in principle, is a great thing, and sometimes it may be a trying thing. Men are ever apt to be misled by the cry of a moment, and to think that the arm of the law is stronger than the sword of the Spirit. But beware! God will his truth defend. . . . Return to Popery! Never! The entire genius of the world is against it. What's the meaning of the Printing Press? Do you believe that, in a country inured to the rights of free discussion, any power can long live that enchains the intellectual energies of the people? Is it not the fear in certain quarters that a spirit is setting in against all ecclesiastical institutions that are based upon coercion—[hear, hear, and applause]—that the cry is raised that, while it appeals to the enthusiasm of the crowd, it might cause the crowd to lose sight of the great question at issue? Beware, I say beware of any attempt that would put you in a position, that you should wound the principles which you have so long professedly loved. Popery return again! Every man is a pope, whether he lives in Rome, or Exeter, Oxford or Ipswich, who, by any kind of force, tries to lord it over the consciences of his fellow-men. Popery is the spirit, not the man; Popery is the principle, not the cardinal [hear, hear]. Popery is the principle of spiritual despotism, wherever it exists; and wherever it exists, whether it is in the church or chapel, my protest goes as heartily against it as if I found it in the Vatican itself [loud applause].

MORE PHYSICAL FORCE DEMONSTRATIONS.

A Buckinghamshire editor, Mr. Hamilton, of the *Bucks Advertiser*, has been very roughly handled and seriously hurt at a meeting at Waddesdon, in attempting to move a counter memorial to the Queen. He was dragged off the platform, thrown upon a woman, with an infant in her arms, and narrowly escaped being disabled for life.—At Cheltenham a serious disturbance took place on Thursday night. During the day an effigy of the Pope had been exhibited in the window of a draper in High-street. The figure being dressed in gaudy pontificals, drew large crowds to view it, and the notion got abroad that it was to be paraded round the town after a meeting which was to be held in the evening, and afterwards publicly burnt. The result was that at night a crowd collected in front of the shop, and demanded possession of the effigy. Late in the day an order was issued by the magistrates forbidding any anti-Papery procession through the streets, and accordingly the draper, whose name is Hardwick, refused to give up the effigy. The mob, however, now began to threaten, and some of Mr. Hardwick's windows were smashed, on which he gave up the figure to the police, who handed it, *minus* its fine clothing, over to the mob. It was then conveyed in triumph through the streets, and finally arriving at the Roman Catholic chapel, near St. George-square, the figure was placed opposite the principal door of the building, and some wooden fencing being torn down a pile of fuel was soon brought together and the figure burnt, amid the cheers of the mob, who afterwards broke the windows of the Roman Catholic chapel, and the windows of certain private houses in the town also shared a like fate. A good deal of apprehension was occasioned at one time in consequence of the excited state of the mob, and order was not restored until after midnight.—On the evening of the 22nd inst. a procession took place at Salisbury, in which effigies of the Pope, Dr. Wiseman, in full canonicals, and the new Roman Catholic bishops, were paraded by torchlight, followed by upwards of 7,000 persons, who walked abreast. An immense crowd filled the streets of the ancient town, and afterwards congregated on the Green Croft, where a large platform was erected over a pile of faggots and tar barrels. On this platform the effigies were placed, and a light being communicated to the faggots the flames rushed up to the platform. Hundreds of serpents were then hurled at the effigies. The flames ascended a great height, and illuminated the country for miles round.

THE ROMAN CATHOLIC BISHOPS AND CLERGY of the Archdiocese of Dublin have met and voted an address to the Cardinal Archbishop of Westminster.

LORD BEAUMONT has addressed a letter to the Earl of Zetland respecting the York county meeting, and avowing his opinion that the Pope has been ill-advised in the creation of an episcopate.

THE REV. W. FORSTER, of Kentish-town, has published an address to the inhabitants of that locality, announcing a course of lectures on Roman Catholicism.

THE REV. THOMAS BINNEY has announced a similar intention, when the prevailing excitement shall have subsided.

THE WESLEYANS AND THE PAPAL AGGRESSIONS.—We are happy to be able this week to announce, that the Wesleyan Connexion authorities are sensible in this matter of their responsibility; and that the President, Dr. Beecham, has called a meeting of the Connexional "Committee of Privileges," including both its town and country members, to consider what steps are proper to be taken in reference to the present crisis.—*Watchman*.

DR. WISEMAN AND ALDERMAN CHALLIS.—Mr. Alderman Challis attended (on Saturday, at Guildhall), to correct some inaccuracy in our (*Times* and *Daily News*), report of Saturday last. He said, as

the conversation on the degree of legal guilt of Dr. Wiseman took place after the business had closed, and the public had left the office, it partook more of the character of a private than of a public application for his opinion. The substance of what he said was as follows: That, in his opinion, any person convicted under the 13th of Elizabeth would be liable to imprisonment, but that to institute such proceedings would be unwise and impolitic, and that, instead of allaying the agitation, as the applicant desired, it would greatly increase it. In the present state of public feeling such a step would constitute Dr. Wiseman a martyr, and make the proceedings against him *wear the appearance* of intolerance and persecution. He could take no part in it; but if the rumour he had just heard be true—that Dr. Wiseman had received notice to quit the kingdom within 48 hours—it would render all other proceedings unnecessary.

THE INSTALLATION OF CARDINAL WISEMAN will, it is rumoured, take place in about ten days time, and that the ceremony will be gone through in private, with closed doors, for the purpose of avoiding the annoyance anticipated on the part of those whom curiosity might lead to witness it. The induction, it is said, would take place this week, but there are certain advices from Rome to be brought over, prior to the enthronement, and to receive which the Rev. Dr. Doyle has departed for Belgium, where he is to be met by the Pope's messenger with despatches.

MR. COBDEN.—The *Cork Examiner* recalls the fact, that at a meeting lately held in Manchester upon the subject of education, Mr. Cobden said in the course of a long address "that he would never vote in the House of Commons to prevent Roman Catholics from having the freest scope and exercise of their religion in England." The declaration was hailed with immense cheering.

THE LADIES OF WORTHING have prepared an address to the Queen, respecting "the recent measures of the Bishop of Rome." They say that, "having been informed that it is not usual for our sex to join in addresses to your Majesty of a political tendency, we beg leave humbly to approach your Majesty, and to assure your Majesty that upon an occasion like the present, when not only your Majesty's authority, as supreme head of the Church in this kingdom, but the spiritual welfare of ourselves and our children, and all most dear to us, are assailed, we feel we cannot refrain from expressing our attachment and loyalty to your Majesty's person, and our entire and hearty concurrence in the prayer of such address." The address has been "most numerously signed."

BEDFORD.—NO SERMON WITHOUT BOOK.—A droll circumstance (and one which finely illustrates the advantages of having well-trained men as teachers of the people) occurred in one of the churches of this town, last Sunday afternoon. The rev. curate, having conducted that part of the evening service to be found in the "Book of Common Prayer," ascended the pulpit, and after repeating the collect "ordered to be said before sermon," proceeded to lay open the usual depository of his didactic eloquence, when, lo! "the covers were bare," and his reverence, in great consternation, descended and made his exit. After considerable delay, during which the organ played several lengthy pieces, an announcement was made by the clerk that, "owing to some unavoidable circumstance, there will be no sermon in this church this afternoon." The congregation then dispersed, and, to the great surprise of their friends, arrived at home half an hour earlier than usual.—*From a Correspondent*.

EXTRAORDINARY GOOD FORTUNE.—The following remarkable incident, illustrative of the caprice of fortune, occurred on Saturday last, at Gloucester-place, Kentish Town. A distress had been levied on the premises by the landlord, for arrears of rent, to the amount of £80, for which sum the whole of the household furniture had been condemned, and placed in two vans, preparatory to removal, with the exception of a chest of drawers, of antique appearance, which had been left to the last from mere accident, when, on looking into one of the drawers, a small paper parcel was discovered, which, on being opened, was found to contain no less a sum than 114 old guineas, of the reign of George III. It is hardly necessary to add that the claim was soon discharged, and the furniture returned to its former position.—*Daily News*.

ST. MARYLEBONE BANK FOR SAVINGS, 76, WELBECK-STREET.—Comparative statement of progress at specified periods during the last seven years:—

	Open deposit Accounts.	Sums invested with Nat. Debt Commissioner.
On 20th Nov. 1844.....	£ 15,124	£ 350,089
" 1845.....	16,201	356,954
" 1846.....	17,280	318,643
" 1847.....	18,119	301,663
" 1848.....	19,119	291,386
" 1849.....	20,382	311,094
" 1850.....	21,110	321,775

D. FINNEY, Secretary and Actuary.

The City Commissioners of Sewers lately proposed to divert the whole of the house drainage which at present falls into the river Ravensbourne, if the Kent Waterworks Company, who would chiefly benefit by the diversion, would subscribe £5,000 towards the cost. The Company has agreed to give the £5,000; and the Commissioners have voted the sum of £14,630 (less £5,000) which the works will cost.

FOREIGN AND COLONIAL NEWS.

FRANCE.

French news is remarkably barren of interest—if we except the report of a scene in the Assembly, which is only not painful because so frequent—a question of humanity (that of the treatment of political prisoners), converted into one of party. Details of torturing prisoners were received in the republican chamber with shouts of laughter.

The offences of the press continue to be punished with merciless rigour. The conductor of *La Presse*—not M. Girardin—has been condemned to a year's imprisonment, and a fine of 2000 francs, for his clever stringing together of passages from Louis Napoleon's Socialist writings, and publishing them as the President's Message. Another journalist, M. Courtalais, of the *Corsaire*, has been severely punished for satires on the President.

A serious collision with the authorities has taken place in a small town called Bourg St. Andeol, in the Ardeche. On Monday week the Attorney-General of the department, accompanied by ninety men, comprising gendarmerie and troops of the line, proceeded to effect the arrest of a person named Morice, deputy-mayor of the town, on a political charge. The arrest was effected; but the troops were followed by a large crowd, and when about to issue from the streets, found their way stopped by barricades, from behind which they were received with a volley of stones and some musket shots. The soldiers fixed bayonets, loaded with ball, fired a volley at the assailants, and charged. One of the insurgents lay dead behind the barricades, and several were wounded. The gendarmes arrested seven, and led them off with the prisoner to rescue whom the revolt was got up.

Mr. Laurie, ex-sheriff of London, had an interview with Louis Napoleon on Wednesday, to present to him the bridle, bit, and stirrups, used by the Emperor Napoleon in 1814. Mr. Laurie had a very gracious reception, and received the thanks of the Prince for the present.

GERMANY.

OPENING OF THE PRUSSIAN CHAMBERS.

The interest of the German question is now centred in the Prussian chambers, which were opened on the 21st with a speech from the throne. After referring to the internal condition of the country, the attempt on his own life, and other domestic subjects, the "royal orator" proceeded:—

Full accounts will be laid before you of the employment of the credit of eighteen million thalers for military purposes.

The dangers which induce you to grant that credit have not yet been removed. My peaceful relations with the great powers of Europe are, certainly, not interrupted; but, unhappily, it has been impossible to fulfil my intention of procuring for the states of Germany a constitution suitable to their necessities. Full of hope for the future, I shall hold fast the idea on which my endeavours have until now been founded, but shall not resume its accomplishment upon new foundations until the future formation of the whole German confederation has been decided.

I hope that the negotiations in reference to it will speedily lead to a successful termination.

The peace with Denmark has been concluded and ratified; but it has not yet been possible to execute all its points.

In a neighbouring German country discord of the most repulsive kind has broken out. An attempt made by a certain party to interfere in the same, threatened to injure the rights of Prussia, and has led to misunderstandings in which we have been directly involved. Our objections based upon the requirements of our geographical and military situation have until now not met with due consideration from the sovereign of that country and his allies. Moreover, concentrations of troops have taken place in places far from the theatre of those complications, and in the neighbourhood of our frontiers, thereby threatening the safety of the monarchy. I could then no longer delay what has long been objected to. I summoned the full war powers of the country to the field, and see with pride and joy that those of my people capable of bearing arms are rising everywhere like one man, and joining my army—whose courage and fidelity has been proved.

In the shortest possible time we shall be more strongly armed than ever before, either in ancient or modern times. We seek not war, we wish not to lessen the rights of any one, nor to force our proposals upon any one—but we demand an arrangement of the general Fatherland suitable to our present position in Europe and Germany and corresponding with the amount of rights which God has placed in our hands. We have a good old right; we will defend it and remain under arms until we have secured its recognition.

We owe this to Prussia—we owe this to Germany.

I hope that our uprising will suffice to secure our right; it will not be dangerous to the peace of Europe when that right has been obtained, for my people are as reasonable as they are powerful.

It is your business, gentlemen, to provide me with the means necessary to secure this object. I lament the sacrifices which must necessarily be imposed upon the people, but I know that your zeal, gentlemen deputies, will not remain behind that of the whole nation. You will provide the proof that our constitution, to which I inviolably adhere, hinders not, but on the contrary promotes strength of action in Prussia.

And as all party spirit has been merged in the enthusiasm of the moment—as the people and the army feel themselves united with me and each other—you too, the representatives of this admirable people, will stand by me, unanimous and firm, in the dangers of the present.

Well, then, let our watchwords be, union in fidelity, confidence with God in one spirit—in the real old Prussian spirit.

God has often and largely helped us with it, and will help us still further.

Such is my trust.

The speech has created great sensation, and given

a stimulus to the war spirit, not only in Prussia, but throughout Germany; nevertheless no important military movements are known to have been made.

AMERICA.

Intelligence is up to the 16th instant. The elections and the Fugitive Slave Law are the absorbing topics. In the states of Illinois and Michigan, and territory of Wisconsin, the democratic candidates had triumphed. Mr. Horace Mann, the celebrated educationist and abolitionist, has also carried his election, despite the opposition of his former party, the Whigs. In Boston the Fugitive Law excitement was very high. Two threatened negroes, William and Eileen Crofts, were defended for some time by a committee of vigilance, and their pursuers "advised" to leave the city, and the Crofts are now said to have sailed for England.

Frederick Douglass has been delivering lectures against the Fugitive Law in various parts of New England, and he is said to have been well attended, and to have produced a favourable impression.

Mr. George Thompson, M.P., was to have his "reception" on the evening of the 15th instant, at Faneuil Hall, at "A Gathering of the Friends of Reform, International Amity, and Universal Emancipation." The call is signed, "On Behalf of the Massachusetts Anti-slavery Society," by a committee of five of its leading members.

FOREIGN MISCELLANY.

M. Alexandre Fragonard, the eminent French painter and sculptor, has just died. He was a pupil of David. As a statuary, his great work is the frontispiece of the Old Chamber of Deputies; and, as a painter, he executed several fine pieces, amongst others a ceiling of the Louvre, representing Tasso reading his "Jerusalem."

Recent accounts from Constantinople say that the Austrian Government has given its consent to the release of all the Hungarian refugees in Turkey with the exception of Kossuth, but that the Porte had declared that all must be released or none. The refugees themselves are of opinion that all ought to be treated alike. The definitive answer of Austria is expected with anxiety. Should it be favourable, Peruzzi and Bathyni will take up their residence at Paris, and Kossuth in London.

A riot against the Christian population has broken out at Aleppo. A multitude of Franks were killed, and their houses sacked and burnt. The Turkish soldiers remained quiet spectators of these outrages.

The catalogue of the book fair of Saint Michael at Leipsic, which is about to open, consists of 384 pages, and contains the titles of 5,033 works which have been published in Germany since the Easter fair. The number exceeds by between 1,200 and 1,500 that of any fair since the revolution of 1848.

The largest ship in the French service, the "Valmy," has narrowly escaped being consumed by fire at sea, about ten leagues to the north of the Ile de Bas. The powder magazine blew up and killed twenty persons. All the interior of the ship is destroyed. The "Valmy" has, however, reached Brest, where she will be repaired.

Schiller's birthday was celebrated yesterday week in Berlin, by a new prologue and the representation of the "Death of Wallenstein." Some passages gave occasion to political demonstrations. The words, "Austria desires the war," brought down a tumult of applause.

The ex-Emperor of Austria, surprised to find, in one of his visits to Venice, that no monument had been erected to the memory of Titian, ordered, at his own expense, the construction of one worthy of the immortal painter. He left the Academy of Venice the choice of the form of the monument, and of the site on which it should be erected. The Academy confided the monument to one of its members, M. Zandomeni, professor of sculpture. This gentleman's design is on rather a colossal scale; it comprises a large statue of Titian between two allegorical figures, one representing the sixteenth century, the other the present one; near the Titian rises another figure intended to represent Universal Nature, and indicating, we are told, that Titian was capable of representing Nature in every form; and, in addition to this group, there is a figure of the Genius of Painting weeping, and another of a woman, who represents the city of Venice, placing, in tears, a crown on the artist's tomb; finally, the basso-reliefs which are to decorate the pedestal, represent the first composition of Titian for which he gained a prize when a pupil—and his last unfinished painting at which he worked on the eve of his death (both of these are in the Academy of Venice). The monument is to be placed in the church of St. Mary of Frari, near that of Canova. It will be inaugurated in about a year's time with great pomp. Shortly after the monument was commenced, Zandomeni died, but his son has carried out his design.

"Who took the care of the babies?" artlessly inquired a little girl, on hearing her mother say that all people were once children.

"One of our ancient contributors," says the *Literary Gazette*, "of whom we used to beg some attention to punctuation in his MSS., used to retort, 'Do you take your servant for a dog?—I am not a pointer!'"

Every day is a little life, and our whole life is but a day repeated.—*Bishop Hall.*

There are unwritten and immutable principles of right and wrong, far more sacred than the laws of a state.—*Sophocles.*

Wherever I find a great deal of gratitude in a poor man, I take it for granted that there would be as much generosity if he were a rich one.—*Pope.*

POSTSCRIPT.

Wednesday, November 27, Two o'clock.

THE ANTI-PAPAL AGITATION.

The papers this morning are less heavily burdened with reports of meetings and addresses on "the Papal usurpations" than for some weeks past. The Gloucester county meeting was held yesterday afternoon, in the Shire Hall in that city. The principal speakers were—Earl Fitzhardinge, Earl Ducie, Lord Redesdale, Mr. Granley Berkeley, M.P.; Mr. Grenville Berkeley, M.P.; the Rev. P. Close, Sir J. Guise, and Sir M. C. Boevey. "A counter address was proposed and withdrawn," says the *Times*; but neither that journal nor the *Daily News* condescends to specify its purport, nor the parties by whom it was introduced.—Two meetings were held yesterday morning and evening, at the Victoria-rooms, Bristol, convened by the Bristol and Clifton Protestant Institute.—At Swansea (a correspondent informs us) a town's meeting was held on Monday, and an Anti-state-church amendment, proposed by Mr. W. H. Michael, carried by five to one.—A deputation of National schoolmasters waited yesterday on the Bishop of London, "as their patron," and presented an address, to which his lordship replied in "an unmistakeably Protestant tone."—At Clapham a meeting was held last night, called by the churchwardens. The rector proposed the first resolution. A Roman Catholic gentleman moved as an amendment, "That this meeting has nothing whatever to do with the internal control or government of a church to which the persons who compose the meeting do not belong," which was not seconded. The Rev. Mr. Hill, a dissenting minister, moved the next resolution, which described the Papal "aggression" as "an invasion of her Majesty's prerogative, and a violation of the constitution."—The Wesleyan Committee of Privilege have published a string of resolutions; one of which expresses indignation at the comparison instituted by the Romish prelate between the position of their body and that of Wesleyan Methodists. The following is the practical and, therefore, most important resolution of the series:—

"6. That a memorial embodying these resolutions be presented to the Queen, assuring her most gracious Majesty of the fervent and loyal attachment of the Wesleyan Methodists to her person, throne, and constitutional authority, and conveying the expression of our earnest hope that her Majesty's advisers, having had their attention directed to the subject, will deal effectively with it; and that if it should be found that existing laws are inadequate for the purpose, application will be made to Parliament for such powers as may enable the Executive Government to maintain unimpeded the supremacy of the Sovereign in her own dominions; and to guard the national Protestantism against the present and all future encroachments. In this hope, which the committee is greatly encouraged to entertain by the manly and truly Protestant sentiments recently avowed by the First Lord of the Treasury, the committee bears for the present to recommend any further measures to be taken by the Wesleyan Methodist Society at large in their distinctive character, and respectfully advises them to join in any wise and well-considered movements which may be originated in their several localities."

—The Commission of the General Assembly of the Church of Scotland has adopted a number of resolutions, of which the following is the most significant:—

"3. That the commission deem it to be their duty, in accordance with these views, humbly and respectfully to approach her most gracious Majesty, on whose cordial personal attachment to those principles which placed her ancestors on the British throne, they rejoice to know that they may rely with entire confidence, and to entreat her Majesty to adopt such measures as may be found necessary for resisting the encroachments of the Court of Rome, and for not only upholding, but strengthening and extending, the Protestant institutions of the kingdom."

—Dr. B. Collyer, of Peckham, has published an address to his congregation, enunciating the principles on which they should proceed in the present crisis, and an address to the Queen, of which the following is the prayer:—

We feel ourselves bound to respect the rights of conscience, and to uphold the principles of civil and religious liberty, to their fullest extent. These, we are well assured, will be, as they have ever been, protected by your Majesty; but while we have all confidence in the wise and benignant sway of a British sovereign, all experience teaches us that we can place none in the arrogant assumptions of an Italian priest. We therefore most humbly and earnestly implore your Majesty to take such measures as shall seem best to your wisdom, in assembling your Parliament or otherwise, to repress the new strain of power contemplated by the Roman see, to silence the fears of your Majesty's Protestant subjects, and to remove all apprehension of that persecution inseparable from the unscrupled domination of Papal pretension.

The important items of European intelligence are, that Lord Westmoreland, the English Envoy, has addressed the strongest exhortation to Prussia to avoid a war with Austria; that the Prussian troops are with difficulty kept from coming to a collision with their antagonists; and that the Elector of Hesse Cassel is quarrelling with Hassenpflug and the rest of his council.—From the Cape of Good Hope come interesting details of the struggle going on between the Government and the popular members in the Legislative Assembly; of which more anon.

IRELAND.—The election for the new town council of Dublin has gone off quietly, and a number of highly respectable citizens have been returned.

NATIONAL FARMERS' LAND CONFERENCE.—The sittings of this important body commenced yesterday, and will continue through to-day. We reserve a report of the complete proceedings for our next.

CORN EXCHANGE, MARK-LANE, WEDNESDAY, NOV. 27.

We have again to report a fair supply of Foreign Flour, but of Grain, English and Foreign, the quantity fresh in is trifling. Our trade is to-day quiet. Prices without variation. Arrivals this week:—

Wheat—English, 320; foreign, 4,310 quarters. Barley—English, 1,280; foreign, 590 quarters. Oats—English, 70; Irish, 750; foreign, — quarters. Flour—English, 700; foreign, 5,960 sacks.

From its extensive circulation—for exceeding most of the journals of a similar character published in London—the *Nonconformist* presents a very desirable medium for advertisements, especially those relating to Schools, Books, Articles of General Consumption, Situations, and Appeals for Philanthropic and Religious Objects. The terms are low:—

For Eight Lines and under 5s. Od.
For every additional Two Lines 0s. 6d.

Half a Column £1 | Column £2
A Reduction is made on Advertisements repeatedly inserted. All Advertisements from the country must be accompanied with a Post-office Order, or by a reference for payment in London.

THE TERMS OF SUBSCRIPTION are 26s. per annum, 13s. for the half-year, and 6s. 6d. per quarter.

Subscriptions (payable in advance) are received at the Office, 4, Horse Shoe-court, Ludgate-hill.

Post-office Orders, &c., payable to Messrs. Miall and Cockshaw.

TO CORRESPONDENTS.

"P. Turner."—"Tis a "false Record," but we seldom stoop to convict it.

"E. J."—"A Friend in the North"—"W. H. M."—"A Noncon of the parish of St. James"—"R. J. Dence"—"J. H. S."—"Chisman Beadle"—"J. B. Harvey"—"William England"—"A Northern Voluntary"—all on some aspect of the present absorbing topic of the times, have been read with interest and are acknowledged with thanks—but want of space precludes insertion.

"John Watts."—His letter shall go in as soon as possible—but in justice to him, as well as to ourselves, we cannot insert it during the prevalence of the present Anti-papal excitement. It would not be read if we did.

"H. G."—Ditto.

"Wm. Smith."—Ditto, without the pledge.

"Hopeful," and a correspondent from Stonehouse, are reluctantly omitted on account of the crowded state of our columns.

Mr. Cunningham, of Brentford, has forwarded to us, for the Anti state-church Association, a donation of £2 2s., in addition to his subscription, believing it to be the duty of its friends to exert themselves to the utmost at the present juncture.

"A Noncon with small means" also informs us of his intention to practise a little self-denial, by dropping a monthly periodical, and adding a little more, in order that he may become a subscriber, and thus obtain tracts for distribution.

Received 10s. in Postage-stamps for the Hesse Cassel officers.

The "History of the Half Century" again yields to contemporaneous interests.

The Nonconformist.

LONDON: WEDNESDAY, NOV. 27, 1850.

SUMMARY.

"THE Russell agitation"—thanks to Joseph Hume for the phrase! a change of designation is a relief, when the thing designated has become intolerable—has surely reached its height; and may, like other delirious fevers, be expected to "take a turn." When the Guildhall of London, and the Castle-yard of York, are crowded, the subject that fills them has moved England to its centre. The consummating act of the Legislature is the next step. Until Parliament meets, the matter can scarcely show a new phase.

Of the leading event of the agitation—Cardinal Wiseman's "Appeal"—we have spoken at sufficient length elsewhere, to exonerate us from saying another word. The lesser facts of the week will serve to illustrate the reflections which that has suggested.

The blow so heavily and dexterously dealt, has evidently told. A day or two's judicious silence, broken, at length, by laboured utterances, was the tribute paid by the leaders of the daily press to the force and skill of their antagonist. He has also compelled them to shift their ground. It is not now the letter, but the spirit, of English law that is broken by the appointment of Roman Catholic bishops, and the genius of the constitution that is aggrieved by the abuse of its generosity. Nor is the rebuke of that foul spirit of persecution which has been roaring in our streets of late, unfelt—coming, though it may, from lips that, it is said, can curse as well as bless. Clerical orators, arrested and confounded by a sight of themselves, as pictured in the Cardinal's graphic pages, drop their brandished torch. Dr. Cumming, it is true, still clothes in bad rhetoric worse sentiments, and talks of calling upon Government to send back the twelve bishops to the banks of the Tiber in a man-of-war. But renegades are allowed a license—from abjuring the royal supremacy, he has gone quickly over to Erastianism, and exchanges his traditional hatred of black prelacy for intolerance of red. Here and there—as at Waddesden, where Mr. Hamilton, the editor of the *Bucks Advertiser*, was severely injured by the violent usage he received in a public meeting—or, as at Cheltenham, where a mob persisted, in defiance of magistrates and police, in burning the effigy of the Cardinal, and then went on to attack the Roman Catholic chapel—here and there, overt acts of intolerance are perpetrated; but rather to the alarm, than at the direct instigation, of those who have raised the spirit that delights in bonfires and window-breaking. Mr. Masterman repeats, amidst plaudits that manifest the congeniality of the suggestion to

his constituents, that the hands of Government must be strengthened, if necessary, with repressive laws; but we are willing to believe that Earl Fitzwilliam represents a large amount of better, though still woefully mistaken feeling, when he deprecates any entrenchment on the rights conceded by the Emancipation Act.

We wonder that his lordship was not struck by the hopeless inconsistency of his position, on the occasion to which we refer. In a meeting of his fellow-subjects, convened as such—as citizens and lieges—he plunges into a controversy on the worship of saints and the free circulation of the Bible—tells the vast assembly that these are the points they are met to consider, virtually puts them to the popular vote, embodies the decision in an address to the Queen, and yet deprecates, in the strongest terms, interference with religious opinion! Why, what on earth is the meaning of this comitia—why this appeal to the noblemen, gentry, and freeholders of York—why this counting of hands—if, as is invariably intended by such demonstrations, the decision of the majority is not to be embodied in action? And what form can action take which does not amount to a nullification of the will of the minority? What can men mean when they address the sovereign, but that law should be put in motion? and if law be insufficient for the purpose desired, is it not childish to declaim against strengthening or sharpening it, as the introduction of a new and abhorrent principle?

We commend the same line of reflection to our Dissenting friends at Bristol, who took such praiseworthy pains to coalesce with men from whom they must diametrically differ. We congratulate them on the unanimity of their meeting, and the careful suppression, on either part, of what must have been uppermost with either, if earnest in attachment to their professed principles. To listen to the worthy Dean's emphatic denunciation of clerical bishops, and his fervent appeals to the laity, was doubtless pleasant enough—the voting, with enthusiastic acclamation, a loyal and Protestant address to the Queen, first divesting her, by consent, of all ecclesiastical prerogative, was, probably, still more exhilarating. But might not the laity inquire of their Dean, and the Queen of her subjects, with equal pertinence, what they are respectively to do? What power has the laity of the Church of England for the discharge of the solemn duty imposed upon it? And what resistance can the sovereign offer to the "aggressions" of the Pope, were they as real as they are imaginary, if the supremacy over the Church, the defence of the faith, is no longer her awful attribute—if she be reduced to a mere Protestant impersonality?

It has been sought, we observe, on more than one occasion, to introduce the name of the Queen as an instigating party to the extraordinary steps taken by her ministers, and as sanctioning the fullest expression of Anti-Papal feeling—as personally indignant, in short, at the Pope's bull. Without giving credit or currency to mere gossip, we may observe that it is one and a uniform effect of State Churchism that it lends the highest auspices to the cause of faction, and represents as one of a sect the head of the State, that should be far above the recognition of the existence of sects. The monarch should know nothing of the religious opinions, or even political rivalries, of the people—nothing but their united allegiance to him or her, as the representative of their own unanimity on behalf of law and order. As to her Majesty's personal feeling respecting the Pope's too celebrated document, respect for her would suggest that she is better instructed in the laws of her kingdom than to suppose they have been broken, and more familiar with the usages of the Romish Church than to deem its arrogance especially directed against herself.

We owe it to Mr. Alderman Challis—and we have certainly no disposition to withhold it—to call attention to his correction of the report to which we alluded in our last, of his extraordinary statement from the magisterial bench. That his explanation may be as public as our strictures upon him, we repeat here the emendatory passage. "The substance of what he said was as follows:—'That, in his opinion, any person convicted under the 13th of Elizabeth would be liable to imprisonment, but that to institute such proceedings would be unwise and impolitic, and that instead of allaying the agitation, as the applicant desired, it would increase it. In the present state of public feeling such a step would constitute Dr. Wiseman a martyr, and make the proceedings against him wear the appearance of intolerance and persecution. He could take no part in it; but if the rumour he had just heard were true, that Dr. Wiseman had received notice to quit the kingdom within forty-eight hours, it would render all other proceedings unnecessary.' We may still be allowed to regret that Mr. Alderman Challis did not until Saturday last correct this very palpable 'inaccuracy,' or rather, positive invention. The words, 'He thought a little imprisonment would do the Cardinal good,' constitute such a barefaced interpolation as to surpass our experience of misreporting. It would be well for speakers on that side of

the question, to remember that some organs of the press are not unwilling to give only such phrases as tell for the party they represent. We give Mr. Challis the full benefit of his correction, and wish for his own sake it were larger.

Before passing from the subject, we may tender our thanks, in the name of principles common to us both, to the numerous Nonconformist friends who have not hesitated to avow and abide by, in this period of excitement, the doctrines we labour to promote. In the face of a system so hateful as Popery to the best feelings of manhood and Christianity—in the presence of other temptations that it would be a momentary luxury to gratify, at the expense of strict consistency—to keep down those feelings, because their expression would certainly be misinterpreted, to resist those allurements, is a self-conquest that will not go unrewarded. Already there are indications of what would be the penalty of weak compliance—intimations to earnest Dissenters of their own fate if they assisted to repress Popery. The *Times* of Thursday last has the following significant passage:—"The Church of England is not merely a voluntary association, enjoying peculiar privileges, as Dr. Wiseman insinuates; it is a part, and an integral part, of the ancient constitution of this country. The Sovereign is and must be its head; it is fully represented in the highest Court of Justice; and though it tolerates the widest dissent from its opinions, it is only on condition that no act shall be done subversive of its temporal or spiritual pre-eminence. Within these limits Roman Catholics and Dissenters are at liberty to develop their own systems as fully as they please. If the letter of the law suffer them to go beyond this, they cannot avail themselves of it without infringing the spirit and genius of our institutions, and arousing the just susceptibilities of the nation, which, when its will is once deliberately matured and clearly expressed, is as little disposed to tolerate evasion or permit disobedience as the successor of St. Peter himself."

Foreign affairs have merged themselves into the proceedings of the Prussian Chambers. With them, it seems, will now rest to pronounce for peace or war. We have spoken on the subject at such length below as to render further comment superfluous.

PEACE OR WAR?

THIS momentous question has not yet received any practical solution. Every one asks, Will Prussia throw herself into the arms of German Liberalism, or will she yield to the unholy alliance of Nicholas and his vassals? Prussia has spoken through her King, but in Delphic accents—and no one can place faith in his sincerity. Alas! that the cause of German freedom should even for a time be associated with the policy of a royal trickster!

Nothing could be more antagonistic than the rumours which have rescued us from the contending camps. Peace and war are the predictions of the same post. We have been told confidently that Prussia has yielded to Austrian demands at least—that the latest efforts of diplomacy were favourable to the maintenance of peace, or rather to the postponement of hostilities. Austria, according to the Anglo-Austrian journal, had conceded to the Prussian cabinet the non-recognition *de jure* of the old Confederation; the Frankfort Diet being nevertheless the *de facto* organ of that body. Prussia was to hold part of the Hessian electorate, while the federal army was to perform the double labour of its "pacification," and the restoration of tranquillity in Holstein. Side by side with these rumours, we have had the most warlike details of the progress of the Landwehr levies and armament, amidst enthusiastic demonstrations of the Prussian people.

From Austria come advices alike contradictory. Troops were pouring, in a continuous stream, towards the field of possible strife. The boy-Emperor continued to review his hosts—and, like a vulture smelling carnage from afar, the degraded Haynau had gone to kiss the hand which, in reward for his services of blood, had spurned him. On the other hand, we are told that Radetzky had made an energetic protest against war, as justifiable only by the last and most urgent necessity. Autocrats are never slow to find such pretexts; nevertheless, the advice of the ancient field-marshal may have given occasion for the more pacific accounts we have lately had from Vienna.

In the midst of these conflicting statements or conjectures, Frederick William of Prussia opens this momentous session of his parliament. The royal speech is undoubtedly most warlike in its tone, and that it was considered as calculated to lead to war, was a very general impression at the date of the latest accounts from the Prussian capital. As a royal speech, it is somewhat remarkable for a greater than ordinary amount of plain speaking, and—emanating, as it does, from a King who has boxed the compass of expediency—it is still more remarkable, as breathing a tone of some honesty of purpose, and sincerity. Were one disposed to be critical, it might perhaps be objected that the royal speech savours more of the

oratory of the camp, on the eve of battle, than of the calm dignity of an introduction to the deliberations of the Senate.

The narrow range of common-places touched off in the beginning of the speech may be very gratifying to the liberalism of "order." We cannot discover much in that portion of the document which should send men of progress into an enthusiasm. The King professes himself devotedly attached to the constitution, and the value of this declaration may be tested by a reference to the Prussian "Hansard." Such declarations cost nothing, and may gain applause. The King is, however, very liberal in calumny, and the wretched assault of the insane guardsman is made the opportunity for repeating the reactionary cry of Red Republican conspiracies, which we thought had been long ago buried under the mountains of newer calumnies invented by the autocratic and oligarchic press of Europe. The affair gave political capital to this trading politician, and it will doubtless be of invaluable service to him in effecting his demand for further restrictions on the press.

Passing these and other matters relating to domestic questions, as only of very secondary interest at the present moment, we come to his Prussian Majesty's declarations on the great questions which have so painfully excited the hopes and fears of Europe. In accounting for the expenditure of the eighteen millions voted in February—or, more correctly speaking, in promising a statement—his Majesty informs the Chambers, that the danger by which they were induced to grant that credit had not been removed. Pacific relations have not been interrupted, but he had been unable to carry out his intentions with respect to a constitution equal to the necessities of the German people. A promise is, however, offered in compensation: "I cling," says the King, "to the idea which was the foundation of my efforts in firm hope in the future; but I will not attempt its realization on new grounds until after a decision has been come to respecting the future organization of the German Bund. I hope the negotiations on this subject will soon lead to a successful result." Something more explicit on this great object of hope might have been looked for; but the Teutons are a patient people.

The King refers to the Danish question, simply remarking that the peace with Denmark has been duly ratified, but the Government have been unable to carry it in all points into effect. This statement provokes some calumnious abuse from the *Times*, which spares no inconsistency or hypocrisy to serve its masters of the unholy alliance. Frederick William has enough of insincerity and bad faith already to answer for without having to bear the responsibility of the unscrupulous inventions of the newsmakers and commentators in the service of Austria. The *Times* is a masterly sophist, and has skilfully used the past insincerity of Prussia to blind the people of England to the present defensive position of that monarchy against the most ominous array of despotism with which Western Europe has been threatened in modern history.

The allusion by the King to the Hessian question is of the briefest description. There is no sympathy for the sufferings of that noble little country, but very emphatic enunciations of the rights of Prussia. And this is perhaps the most Delphic portion of the speech. The sympathy of free Europe for Prussia is due alone to her present antagonism to the mad despotism of the Austrian league. The *Times* talks loftily of her assertion of right of interference, as if such a word had any meaning or force in a land where might—the might of armed hosts thirsting for slaughter—is alone recognised. The impudence of this hireling villain of defenders of the most sacred rights passes belief. Had the King of Prussia grounded his right of interference in the name of German freedom, we might forget the past; as a vague enunciation of right where no political rights are recognised we must be content to receive the declaration in the class of oracles.

But whatever the animus of the King—dynastic or patriotic, there can be no doubt as to the warlike tone of the passages with which the speech concludes, for the saving clause as to the peace of Europe is simply a flourish of rhetoric. Expressing the hope that the rising will be sufficient to assert the right claimed, he says:—

"It is for you, gentlemen, to furnish me with the means by which this end is to be secured. I lament the sacrifices which, on this account, must be imposed on the nations; but I know, gentlemen, that your zeal will not be behind that of the whole people. You will find a proof that our constitution, to which I inviolably adhere, does not impede Prussia in an energetic course of action, but assists it."

"And, as in the exultation of the moment all parties among the people have disappeared (why then gag the press?) as the people and the army feel with me and with each other, so will you, also, the representatives of this glorious nation, stand firmly by me, and with one mind, in the dangers of the present time. Well, then—let our motto be, 'Unity in fidelity; trust in God in one spirit—the old spirit of Prussia.' Therewith has God helped us often and far, and will help us still further. That is my reliance."

If Frederick William is to be hailed as the leader of a "unity in fidelity," honestly designed to conduce to the firm establishment of German freedom, the allusion to the old spirit of Prussia is not happy. Does he allude to the time of his martinet predecessor of the pig-tail, surnamed the Great? If that was the reference; if Spandau and the corporal's stick—the foremost characteristics of Prussia's "greatest age"—were in the mind's eye of the orator, then, is not Frederick William the champion to overthrow the Goliath of Europe? But it is hardly fair to draw conclusions from royal flights of rhetoric.

Looking at the effect which this fiery peroration is reported to have had on the Assembly, and at the quiet practical character of Northern Germans thereby moved, it can hardly be presumed even by those who place least faith in the promises and declarations of the sovereign of Prussia, that he is likely to recede from his present position of antagonism to the imperious advances of the Czar in Germany. True, we cannot measure kings by the ordinary moral standard of men; but it is plainly impossible for the King to recede now with honour. But he is not likely to be allowed the alternative. All accounts represent the feelings of the people as unanimous in hostility to Austria. The army shares the feeling. Will it be put down as easily as it has been evoked?

The Conservative party who have hitherto been earnest for peace have caught some portion of the national spirit; and they now seem to feel that concessions to Austria are impossible. The feeling may be ostensibly patriotic, but it is selfish; they foresee revolutionary combinations, and the possible spread of a revolutionary feeling throughout the army should the national spirit of action be diverted from its present purpose. The events of the next few days are full of importance. The debates of the Chambers will doubtless decide the question of peace or war. The liberals are enthusiastic. Von Vinche, who has hitherto refused to acknowledge the Constitution octroyé, enters the assembly as a liberal leader. The fiery speech of Frederick William will assuredly find a loud re-echo in that assembly; its deliberations are full of moment to the cause of German freedom. We must wait with patience the progress of events; for political predictions in these times dare hardly extend beyond the daily course of the sun.

HATS AND TONGUES.

GREAT events have secondary and indirect results often scarcely less important than the primary and immediate. It will be so with the Industrial Exhibition of next year. There will not only be promoted a generous rivalry in the arts of peace, and presented the most imposing illustration conceivable of what earth and ocean yield or man fabricates, but the presence of an immense multitude, in one city, with a large proportion of foreigners, will do much to weaken international prejudices, break up old habits, and stimulate to new pursuits. Speculation is already rife on matters such as these—on the dearth of the lighter kinds of food that will arise from the presence of a new population, not unaccustomed to vegetable diet; and the modification of our own dietary that may ensue—the changes in costume that will be introduced—and the stimulus that will be given to the acquisition of foreign languages.

Our English hat seems especially singled out for destruction. Every historical period and party has been characterised by a head-dress. The Phrygian cap of liberty is an ensign as well and universally known as the fasces of the Roman consuls. The red hat of the Cardinal is better known than the triple mitre as the ensign of the Papacy. Gessler's hat upon a pole, has a reputation co-extensive with the apple of William Tell. A sugar-loaf is as essential to a Guy Faux as his dark lantern. The Highland bonnet, with raven feather, is the speaking emblem of mountain bravery and rude loyalty. Napoleon's little three-cornered hat set upon a stick, as Chataubriand said, would cause all Europe to run to arms; and is, to this day, Napoleon's nephew's best hope of a crown. But for what era shall the high-crowned narrow-rimmed chapeau ever stand? What but for that of ease sacrificed to fashion? Its conveniences no one pretends to perceive. The wonder is, how it ever came to be adopted. It is built on the reverse of the medical maxim, "Keep the feet warm and the head cool." It imprisons the vapours that rise through the capillary tubes, and makes pomatum more pernicious than it need be. It leaves a furrow on the forehead, in anticipation of time and trouble. It neither shades from the sun nor shelters from the rain. If of little use out of doors, it is a monstrous incumbrance within—in church or in a railway carriage, in the drawing-room or in a caucus. These, and a dozen more, are the charges brought against the hat of to-day—in reply to which the best, perhaps, that can be said is, they were as true twenty years ago as now; and are only prompted by a restless love of change.

Anyhow, it seems likely that a new fashion in head-dresses will date from the Exhibition of 1851. Another, graver, and far better result than any

change of costume, will be, probably, an impulse given to the acquisition of the living languages. Ignorance of French and German is, to the majority of the young people of the middle classes, a dishonour and a loss. The youth who works hard and long in shop or factory, every day and more than all day, can well be excused if he only keeps up the little knowledge he gained at school; with some few it is the case, that they so diligently cultivate their mother tongue they have no time left for lingual attainments; but to that large class, of both sexes, whose occupations are less onerous, who have positively "leisure,"—to them the acquisition of two or three languages would be only creditable, and how useful need scarcely be said. The modern-language classes of mechanics' and similar institutions, we understand, are unusually attended this season, in anticipation of having a foreigner quartered in nearly every house. One of our contemporaries draws a humorous picture of the Babel scene to be expected in our parks and streets, and another makes a practical preparation for the singular emergency by printing in polyglot all that pertains to the Exhibition. Why should not many of us confer upon our tongues the triple power which the *Morning Chronicle* thus gives to its columns? It is but a question of time and application, not of ability. An educated man knows that he can add to his knowledge of languages at will—whenever he feels the necessity, and can spare the attention for doing so. The "advantages," as the term is, the commercial and social utility, of conversing or corresponding with one's neighbours, is obvious; and they will find their highest degree when those neighbours become guests. But not a few, we trust, of our readers, look with a more reverent and affectionate eye upon the speech of France or Germany, because of the rich treasures of philosophy, poetry, and history, they enshrine; and would read for themselves, without the impoverishing intervention of a translator, the profundities of Pascal and Hegel, the songs of Beranger and Körner, the humour of Moliere, and the colossal imaginings of Goethe.

NATIONAL REFORM ASSOCIATION.

The seventh monthly soirée of the National Reform Association was held on Thursday evening at the King's Head Tavern, Poultry. In addition to many gentlemen of influence in various parts of the metropolis and the provinces, representatives were present from associations in the following districts:—West Hackney, Brixton, Clerkenwell, Sydenham, Bread-street Ward, Farringdon Ward within, King's Cross, St. Pancras, Queenhithe Ward, Southwark, Stepney, Hoxton, Hackney, Bishopsgate within, Limehouse, Paddington, Cornhill Ward, Westminster, Islington, Bethnal-green, Bishopsgate Without, Stockwell, Brentford, St. Luke's, Walhamstow, Camberwell, Tower Ward, Hampstead, Bermondsey, Shoreditch, Aldersgate Ward, Notting-hill, Blackwall, Walworth, Dalston, Marylebone, East Islington, Chelsea, Walbrook Ward, Peckham.

J. T. SERLE, Esq., having been called to the chair, addressed the meeting at considerable length, in explanation of the objects of the meeting, and of the intentions of the council.

Mr. J. BEALE subsequently proposed the following resolution:—

That this meeting highly approves of the determination of the Council of the National Reform Association to hold monthly soirées throughout the year 1851, and to avail themselves of the advocacy of eminent reformers by their delivery at those meetings of lectures explanatory of the principles and objects of Parliamentary and financial reform; and the gentlemen present engage to give the utmost publicity to the proposed monthly meetings, and to exert themselves in securing on those important occasions a numerous and influential attendance.

Mr. HINTON seconded the resolution, and several gentlemen having spoken, it was carried unanimously.

Mr. P. EDWARDS then proposed:—

That whilst the current rumours of the intention of Ministers to concede some extension of the suffrage, prove that the voice of the National Reform Association is neither unheard nor unheeded, yet that so far from inducing its members to relax their efforts, these reports ought to operate as a stimulus to renewed exertion; it being the conviction of this meeting that the constitutional rights to which the people of this country are unequivocally entitled will not be yielded by any government until the determined will of the public shall be so loudly and firmly expressed as to force from our reluctant rulers a full measure of Parliamentary reform, and thereby give to the people the just control and management of their own affairs.

Mr. GOSHELL, in seconding the resolution, observed that the success of their efforts would depend upon the public opinion they were enabled to create.

Mr. GROSSMITH detailed to the meeting the progress which had been made during the past year in the formation of local associations. In addition to the number which were in existence last November, about twenty were formed in the metropolis, and forty-five in the country.

If Sir G. Seymour's opinion that the giving of good dinners is the soul of diplomacy is correct, "what a glorious ambassador," says the *Preston Chronicle*, "would M. Soyer make. His magic stove would beat protocols hollow, and his York soup and Exeter pudding for ever dim the glories of a Talleyrand or a Normandy."

The *Boston Transcript* learns that Mr. Hackett, the American actor, has been invited by the Queen to join the company that are engaged to give a series of Shakespearean representations at Windsor Castle during the ensuing season.

CORRESPONDENCE.

THE PAPAL AGITATION.

To the Editor of the Nonconformist.

DEAR SIR.—I have observed, in common I believe with very many of your readers, with much regret, the course which you have deemed it your duty to pursue with relation to the Papal question, which just now agitates the country from one end to the other.

The object of this note, however, is to say, that I have noticed that your views of the duty of Dissenters at this crisis, are put so forward on the platforms of the Anti-state-church Society, that the public might be apt to infer that they are identical—that the machinery of the society is legitimately appropriated to induce Dissenters to remain quiescent amidst the stir. My attachment to the principles of the Anti-state-church Society remains unabated, but it is with me a deep conviction, and an earnest feeling, that the Nonconformist community have a high duty to discharge at the present crisis. The recent conduct of the Pontiff of Rome is, in my decided opinion, a most audacious infringement on the civil supremacy of the Queen, and as such ought to be indignantly resisted by every loyal and patriotic subject. There is firm and broad ground on which to proceed, independently of the religious aspect of the affair, grave as that aspect is, and that ground Dissenters should be the first to take—ground which I, or any one else, can take in perfect conformity with my principles as an Anti-state-churchman, and in the fulfilment of my duty as a citizen.

I am, dear Sir, yours sincerely,

Leicester, Nov. 25th, 1850. J. P. MURSELL.

To the Editor of the Nonconformist.

MY DEAR SIR.—I suppose every Protestant Dissenter is anxious to know his duty at this peculiar juncture. Unable to take any active part, I cannot avoid similar anxiety, and therefore venture to contribute my small quota of suggestion for your columns. It is somewhat trying, though not surprising, to observe, the differences springing up amongst Dissenters on the subject. Some think that there is no ground on which Dissenters can consistently memorialize the Queen; others seem to think, that as citizens we ought to sustain our Government in resisting Papal aggression. Between the two, there seems to have been considerable misunderstanding of each other's phraseology.

Those who will not appeal to the State, are concerned to do something to show their Protestantism; those who would memorialize the Queen, seem to find great difficulty in defining any sufficient ground on which to rest their plea. Our uncompromising opposition to Popery, as a religious system, ought to be shown, not by appealing to human government against it, but by such strenuous and prayerful exertions to enlighten the people on the subject, out of the Holy Scriptures, as the times demand, and as I believe Nonconformists will be amongst the foremost to employ. Taking it then for granted, that public opinion will be thus instructed in favour of Protestantism by every available means, the only question of diversity between us refers to our duty with respect to the Government.

Obviously there are but three courses for us:—

1st. To join those who call upon the Government to strengthen the ascendancy of the Protestant Church of England, in order to protect us from Popery.

2nd. To deprecate the above course, and to claim from the State that perfect equality for all religious bodies, which we consider our only ultimate protection.

3rd. To make no such appeal, and leave the conduct of this important question to others whose principles are opposed to our own.

The first of these courses is not to be thought of by any consistent Dissenters. The last appears unworthy of our principles and ancestry, and leaves us open to misconstruction by both parties in the conflict. Surely, if we have a remedy which, we believe, would place religious truth and error in their only proper position, this is the time for boldly expressing it, and even giving it that prominence which public memorials to the Queen always confer.

I know it may be said by some, that this is not the time to attack the Protestant Establishment, when Protestantism itself appears in danger. We should by no means be parties to a mean and malicious assault upon the English Church in the day of trouble; but surely generosity is mistimed, when great principles are sacrificed for the sake of peace. It appears to me, that this is the very time for showing how it is that the Established Church has forfeited, to so great an extent, its Protestant character—for pointing out the evils of that unjust Protestant Establishment in Ireland—for calling upon the Government to withdraw from the Roman Catholics, and from every religious sect, endowments from the privy purse—in short, for setting forth our plain and scriptural principles of the liberation of religion from State control.

With these views, I have drawn up a memorial to the Queen, such as seems suitable to the crisis, and which I venture to hope all classes of Dissenters might in substance adopt. I cannot but think, that were our congregations generally to seize the occasion, which others are using with so much energy, the action of the public would be most advantageously drawn towards those principles, on the success and happy influence of which we so confidently rely.

Believe me, dear Sir, yours faithfully,
ANDREW REED, of Norwich.
London, Nov. 22, 1850.

To the Queen's Most Excellent Majesty.

May it please your Majesty.—We, your Majesty's loyal subjects, being Protestant Dissenters, are anxious at this juncture to express to your Majesty our views regarding the present position of the Roman Catholic religion in this land.

Permit us to assure your Majesty, that we are sincerely grateful for that liberty which we have increasingly enjoyed under the House of Hanover, and the full confidence we indulge, that it is your Majesty's desire to pursue a similar course, confirms our cordial attachment to your Majesty's person and throne.

Steadfastly opposed as we are to the doctrines of the Roman Catholic Church, we do not approach your Majesty for legislative protection on behalf of Protestantism, being satisfied that its truth and the faith of those who love it are its best supports; but we desire that the English Roman Catholic may be permitted the same liberty with the rest of your subjects, so far as their ecclesiastical arrangements do not violate any of the civil institutions of England.

We believe that the spiritual headship of the Church of Christ can be exercised by no human being, and that the only just, prosperous, and Christian condition of a kingdom, is that in which all classes enjoy perfect religious equality.

We have, therefore, assisted the Roman Catholic and others in obtaining their political emancipation, whilst we have re-listed every effort to exercise religious ascendancy among fellow-subjects.

In order, therefore, that no class of religionists should possess any unjust advantage over each other, we hold that the Government of this country should maintain a perfect impartiality between religious sects, neither aiding any by legal penalties.

So long as religious inequalities are permitted to exist, we seriously fear that the struggle for ascendancy between rival sects will be a cause of anxiety for the stability of the throne, and the prosperity of the empire.

May it therefore please your Majesty to instruct your Ministers, to inquire whether it be not right and wise to prepare the way for removing from the Church of England the dividing and deteriorating influence of its political connexion with the State, and more especially to take measures for removing the great injustice which obtains in your Majesty's kingdom of Ireland by the ascendancy given to a Protestant Establishment, for a very small minority of the Irish people.

May it also please your Majesty to cause inquiry to be made into all grants from the public treasury for religious purposes to any sect, with a view to the abandonment of such grants; and especially at the present time, we pray that all official encouragement and endowments given to the Roman Catholics within the British territories, may be carefully inquired into, and forthwith abolished.

May it please your Majesty, we, your humble subjects, lay these our desires at the foot of the throne, with renewed assurances of our readiness to sustain, with our utmost devotion and constant prayers, your Majesty's rightful authority over the wide dominions which the Providence of God has placed under your sceptre.

And your memorialists will ever pray.

DISSENTING CONSISTENCY.

To the Editor of the Nonconformist.

DEAR SIR.—I suppose public men (so far as their public acts are concerned) are open to criticism, and I imagine those especially who are, by their position, regarded as leaders of no inconsiderable sections of society, can have no reasonable ground of complaint, if they take any false public step that is calculated to compromise those whose principles they profess, if they have their conduct in that case exposed. There are times, I apprehend, when the exposure of such moral delinquencies becomes a plain, imperative duty; times of excitement, when large numbers of people who never "walk alone," but are always under a sort of tutelage, will "follow their leader," if they regret it never so much when the rush is over. Such a time in the present, and never, in the "memory of the oldest inhabitant," was there such a "blind leading of the blind" as just now. The Times of Saturday morning has enabled me to give your readers a characteristic example of this, for not until then have I been able to see, anywhere, a copy of the resolutions which I heard "agreed to" at the Church-street meeting on the 8th inst. Among the advertisements on the first page of that journal, there is one which states, that "At a meeting of the inhabitants of the parish of Islington," and so on, it was "moved by the Rev. W. B. McKenzie, incumbent of St. James, Chapel of Ease, Holloway, and seconded by the Rev. John Weir, minister of the Presbyterian Church, River Terrace, Islington, and resolved—That whereas the Bishop of Rome has, by a usurped authority, presumed to appoint a Cardinal Archbishop of Westminster, and by a Papal Bull, dated September 24, 1850, has parcelled out this country into Romish dioceses, bearing English titles, this meeting desires to record its indignant protest against so foul an outrage upon the supremacy of the Crown, the rights and independence of the English Church, and the most sacred feelings of this Protestant nation." The advertisement then states, that the second resolution, adopting an address to the Queen, was seconded by the Rev. B. S. Hollis, and of course it just embodies the same sentiments as the above. Now the Rev. John Weir, although he takes his place among Dissenters, and is always (to his honour) co-operating with them in every good work, may not be opposed in principle to State Establishments of religion, but he unquestionably professes opposition to the supremacy of the civil power in matters spiritual, and is for this very reason a Free-Churchman; and yet his fear of Popery had such an effect upon him, that he could put his own distinctive principle, and one that he regards of such vital importance, under his chair with his hat, and second such a resolution as the foregoing! The supremacy of the Crown—and the rights of the English Church! Why does Mr. Weir presume to preach in a conventicle at River Terrace after that? Does he forget that he is a schismatic, and no successor of the apostles, but himself an invader of the rights of the English Church? But men respire differently in different atmospheres. A meeting of Protestant Dissenters took place on Thursday last, in Union Chapel, when none of the Episcopal clergy were present, and there Mr. Weir, breathing his natural air, after expressing his "delight at finding himself on a platform surrounded by the

Dissenters of Islington," declared that he "distinctly disavowed any acknowledgement of the supremacy of the Crown in matters of religion!" And I believe he gave expression to the honest convictions of his mind; but, if so, was it not the "supremacy" of folly to commit himself and compromise those he leads and represents by the part he played at the meeting on the 8th? Is not such conduct as his and that of Mr. Hollis sufficient to shake our faith little in leaders, and make us ask, "Whither, friend?" before we follow? And are we to be told, as some are telling us, that we have no right, and that it is imprudent, and out of place, to appeal against such compromise by moving amendments at open public meetings, where Dissenters are professedly represented by two rev. gentlemen presiding over the largest Nonconforming congregations of the neighbourhood? Surely common sense, religious duty, and public right, are on the side of those who have "Christian manliness" and courage enough to speak out on such occasions, even if the vicar himself be in the chair. I am glad the advertisement alluded to has appeared, because it officially settles the question as to the *professed* character of the meeting of the 8th, and affords a public justification (if any were needed) of the attempt Mr. Miall made to obtain a hearing (with what result is now notorious). If the vicar had had any doubt as to Mr. Miall being a parishioner, he might have been referred to the churchwardens' books, where (if it were correctly entered) might have been found against his name the following:—"Item. One silver teaspoon, stolen for the benefit of the Church that the Rev. B. S. Hollis delights to support, in opposition to the rival claims of the Pope, who can be impudent, but who can't steal in this realm of England."

I am, dear Sir, yours faithfully.

Islington, Nov. 25th. JOHN TEMPLETON.

THE TOLERANT CHURCH.

To the Editor of the Nonconformist.

DEAR SIR.—In this district, as well as others, there has been, during the past week, a very great deal of alarm lest the Pope should obtain such a footing in this country as to render null and void all the rights and liberties of Englishmen, and there has been a marvellous display of love and condescension to Dissenters on the part of State-church functionaries, which has been duly appreciated by those to whom it has been addressed. At a meeting held in this town last week to adopt an address to the Queen on the Catholic "innovations," the vicar of the parish of St. Lawrence asked, "Where will you find a more tolerant church than ours?" and an Independent minister on the platform said that he was quite sure that, if the Roman Catholic Church were in this country, Nonconformist meeting-houses would not be open. I wonder that it did not steal across his mind that the tolerant Church of England would never have allowed them to be open either, if it could have had its own way, and would shut them up now if it might.

The tolerance of our State Church reminds me very much of a remarkably tolerant wolf I once saw cooped up in a menagerie, whose quiet looks suggested a period when, with no bars to hinder him, he could give full play to the energies of his character. Sometimes the quiet wolves in our ecclesiastical menageries suggest similar thoughts. A recent exercise of the wolfish propensity in your neighbourhood, Sir, suggests to me now that Dissenters are giving a great deal more credit to our State Church for its tolerancy than it deserves, and that they ought to remember what has been acted in former times by it when it had the power, so that they may form more correct judgment of what it would do if it had the power again. Were they to judge it in this way, as they, in fact, judge the Romish Church, by what it has done, instead of finding reasons for joining with State-churchmen in hunting down a rival hierarchy, they would find very strong reasons for swelling the cry of "Sever the Church from the State." And thus Popery in any form would be reduced to the level of defending itself by fair argument, which our Protestant champions say, in sunny weather, is a thing Catholics cannot do; and yet, when they see the presumption of Rome coming amongst them, one is inclined to imagine that their belief in that respect is overturned. It is rather a curious study to observe the manifestations of tolerancy in the history of our State Church. Why, sir, it is recorded in English history, as everybody knows, that "King Charles the Martyr," as they call him, as Head of the Church, in conjunction with other functionaries, conceived the design of pushing his church into Scotland against the wishes of the people; and when, with an army of 20,000 men, he advanced to the Borders, finding an army of equal numbers opposed to him, all animated by two feelings—that of love for their own form of religion, and that of

"I ha'e a gude broad sword,
I'll tke dunts fra' nob'dy,"

it is recorded that, finding matters thus, and not two to one as at Islington, suddenly he became tolerant, went from the field to the council chamber, and sought by kingcraft to effect his nefarious project; the clergy in Convocation granting him, when his Parliament refused, money to the extent of £20,000 a-year, for six years, to carry on the establishment of Episcopacy in Scotland by force of arms.

The following extract from Macaulay's "History of England," vol. i. p. 180, relative to the Church after the Restoration, gives us another illustration which Dissenters might think of with advantage. He says:—

"Her whole soul was in the work of crushing the Puritans, and of teaching her disciples to give unto Caesar the things which were Caesars. . . . The clergy, for a time, made war on schism with so much vigour, that they had little leisure to make war on vice: the ribaldry of Etheridge and Wycherly was in the presence, and under the special sanction, of the Head of the Church publicly recited by female lips in female ears, while the author of the 'Pilgrim's Progress' languished in a dungeon for the crime of proclaiming the gospel to the poor. It is an unquestionable and a most instructive fact, that the years during which the political power of the Anglican hierarchy was in the zenith, were precisely the years during which national virtue was at the lowest point."

And this is the Church for which some Dissenters are stultifying themselves. Is "stark Popery" worse than it? Not much. "Stark Popery" must be looked at, as well as Anglican Episcopacy, in the light of the present day. Both of them were bad enough in

England years ago, but they are, as far as free countries are concerned, chained things, and must adapt themselves to the spirit of the age. It will not do to point to what Popery did hundreds of years ago in this country, for Protestantism was as bad. But it is said, Look in Roman Catholic countries now. Aye, let us look. Why, there in Rome itself, the spirit of the age is but biding its time to chain the Roman hierarchy, and render it as powerless as our own, and, it may be, more so. The proper position for us to look at the operations of Popery is, in a country where the law enacts that no man shall in any way suffer on account of his religious opinions, and that all sects of religionists shall support their own teachers; in such a position we see it at its proper level, existing, until by the energy and industry of the teachers of a purer creed it shall pass away. Let Dissenters, then, put down Popery, both in and out of the Establishment, by forming a spirit among their countrymen that shall render it politically powerless as a corporation, and then go out into the highways as their master did, and show unto those likely to be seduced "a more excellent way."

A PUPIL OF TUBAL CAIN.
Ramsdale, November 14th.

A STORY FOR THE TIME.
To the Editor of the Nonconformist.

MR. EDITOR.—Once upon a time an Irishman (I hope our brethren of the Emerald Isle will pardon me), so the story goes, setting himself astride upon one of the loftiest branches of an oak, diligently plied his saw between himself and the tree. When the branch was severed he fell with it to the ground and broke his neck.

Are not the Bishop of London and those who act with him pursuing a similar course, and exposing themselves to the like fate?

Is not the Anglican Church a branch growing out of the trunk of Rome, professedly deducing thence the apostolical succession of her priesthood and the validity of her ecclesiastical pretensions? If she is a branch of the true Church, must not the stem through the medium of which she is connected with the root be a part of the true Church also? If so, can she consistently blame or innocently seek to restrain the efforts of that Church "to lengthen the cords and strengthen the stakes" of the Romish communion?

If the Church of Rome be no true church, and, therefore, its progress in any part of the world be the just object of dread, and to be opposed as an usurpation on the rights of Christ, what will become of the pretensions of the Anglican Church herself? Must not they, and those who sit aloft upon them, come to the ground?

I am a plain man of plain understanding, and wish to be instructed wherein the conduct of those members of the Church of England, who acknowledge the Church of Rome as the parent stem of their own hierarchy, and yet try to cut away their dependence, differs from the conduct of the above-mentioned Hibernian.

I remain yours, &c.,
SIMPLEX.

THE ITALIAN LOAN AND THE PAPAL ASSUMPTIONS.
To the Editor of the Nonconformist.

SIR.—Thank you for the review of Mazzini's work. The thought struck me on reading the work (which every one should purchase), that the best way to give the right direction and the proper efficiency to the "No-Papery" cry, would be to subscribe to the ITALIAN LOAN to enable the patriots of Italy to place the Pope on the basis on which alone his struggle for spiritual supremacy can be fairly conducted, namely, on a *purely spiritual* basis; to deprive him of his *temporal power*; then the arguments which the Pope can put forth will have the force that they deserve—that is, they will have the force that may be in them to act upon the mind.

Instead of wasting much strength here (however, protesting always against all Popery), let us aid, I repeat, the patriots of Italy, by freeing the Pope of his temporal power, and thus giving him the full, uninfluenced prestige of the association of the past.

I have qualified myself to give this advice by purchasing a 100-franc note of the Comitato Nazionale, and I intend to make a similar purchase monthly, if my means allow, towards this holy end.

Believe me, yours in well wishes,
J. E.

THE HESSE CASSEL OFFICERS.
To the Editor of the Nonconformist.

SIR.—I have admired the noble stand, the peaceful resistance, of the people of Hesse Cassel. I understand there is a subscription being made for the officers who resigned their commissions rather than violate the law of their country. I do not know where to send my subscription, 10s., and therefore trouble you.

Yours truly,
JOHN EPPS.
89, Great Russell-street, Nov. 23, 1850.

EDUCATION.—Education is a companion which no misfortune can depress—no clime destroy—no enemy alienate—no despotism enslave. At home, a friend abroad, an introduction—in solitude, a solace—in society, an ornament. It shortens vice—it guides virtue—it gives at once grace and government to genius. Without it, what is man? A splendid slave! a reasoning savage! vacillating between the dignity of an intelligence derived from God, and the degradation of brutal passion.

AFRICAN POETRY!—Among the Mongees, thunder is called "the sky's gun," the morning "the day's child;" and when one is intoxicated, he is said to be "taken captive by rum." A native of Africa, who had visited America some years ago, when asked what ice was, said, "Him be water fast asleep," and of the railcar he said, "Him be one thunder-mill."

JOURNALISM UNDER DIFFICULTIES.—In a notice to his subscribers last week, the editor of the *Banffshire Reporter*, which "is written in one county and printed in another," says that "during the period it has been in existence [eleven weeks] we have travelled little short of 600 miles between our editorial garret and the press, besides acting as our own clerk, reporter, and not unfrequently as our own postman, or distributor."

CARDINAL WISEMAN'S APPEAL.

We announced in the Postscript of our last number, the publication of Cardinal Wiseman's eagerly expected defence of the new Papal hierarchy. Its literal title is, "An Appeal to the Reason and Good Feeling of the English People on the subject of the Catholic Hierarchy." Notwithstanding its length, we give it nearly entire. The body of the pamphlet is only slightly compressed, and the more rhetorical passages are untouched. The sectional divisions are those of the author.

INTRODUCTION.

The following tract will be better understood if the history of the establishment of the Catholic hierarchy in England be briefly stated. The Catholics had been governed in England by vicars apostolic since 1623—that is, by bishops with foreign titles, named by the Pope, and having jurisdiction as his vicars or delegates. In 1688 their number was increased from one to four: in 1840 from four to eight. A strong wish had begun to prevail, on the part of the English Catholics, to change this temporary form of government for the ordinary form by bishops with local titles. Petitions had been sent for this purpose to the holy see. The first was in 1834. In 1847 the vicars apostolic, assembled in London, came to the resolution to depute two of their number to Rome to petition earnestly in their names for this long desired boon. The writer of the present appeal was one; and, as he drew up the memorial on the subject addressed to the holy see, he may be allowed to give brief analysis of its contents. The bishops looked upon it, not as a matter of triumph or a measure of aggression, but as a simply administrative provision, necessary for the government of their flocks. The only regulation or code of government possessed by the English Catholics was the constitution of Pope Benedict XIV., which was issued in 1743. This constitution had grown obsolete by the very length of time, and still more by happy change of circumstances. It was based upon the following considerations:—1st, that the Catholics were still under the pressure of heavy penal laws, and enjoyed no liberty of conscience; 2nd, that all their colleges for ecclesiastical education were situated abroad; 3rd, that the religious orders had no houses in England; 4th, that there was nothing approaching a parochial division; but that most Catholic places of worship were the private chapels, and their incumbents the chaplains, of noblemen and gentlemen. There are other similar suppositions in that document, full as it is of wisdom, which, thank God, at the present time appear as simple anachronisms. It was argued, therefore, that virtually this was rather a clog and embarrassment than a guide. The Catholic Church in England had so much expanded and consolidated itself since the Emancipation Act, that it could not be carried on without a full and explicit code. The bishops found themselves perplexed and their situation full of difficulty, as they earnestly desired to be guarded from arbitrary decisions by fixed rules, and yet had none provided for them. The uncertainty also of position on the part of the clergy, which resulted from this anomalous state, made it still more painful. A remedy was therefore prayed for, and it was suggested that it could only be in one of the two following forms:—

Either the Holy See must issue another and full constitution which would supply all wants, but which would be necessarily complicated and voluminous, and, as a special provision, would necessarily be temporary; for the real and complete code of the Church must be at once extended to the Catholic Church in England so far as compatible with its social position; and this provision would be final. But, in order to adopt this second and more natural expedient, one condition was necessary, and that was—the Catholics must have a hierarchy. The canon law is inapplicable under vicars apostolic; and, besides, many points would have to be synodically adjusted, and without a metropolitan and suffragans a provincial synod was out of the question. Such was the main and solid ground on which the hierarchy was humbly solicited by Catholics from the Holy See. It was one that referred to their own internal organization exclusively. Thoughts of aggression never entered the heads of the petitioners or of the petitioned; nor were the bishops moved by stupid ideas of rivalry with the Established Church in what forms its weakness, nor any absurd defiance of national prejudices. They knew that they violated no law in asking for what was needful for their religious existence, and they acted on an acknowledged right of liberty of conscience. This boon had been granted to Australia, and was about to be granted to other colonies, without complaint from any one; and it looked like a reproach to the mother country to withhold from it what had been granted to its daughters.

But one more argument it is right to state, because it bears upon the present excitement. It has been lately the fashion to speak of the Catholic policy as though, up to the late change, it had been in a position which was recognised and respected. The Bishop of London, in his answer to the chapter of Westminster, spoke in this strain; and Lord John Russell, in his letter to the Bishop of Durham, insinuates that its position up to this time was quite satisfactory to him. This is all an imaginary view of the past. Instead of this, the Catholics have been unmercifully treated by every Anglican writer, High Church or Low Church, as schismatics, as rebels to the bishops of England, as having no true bishops: they were told that the very outlandish names of their sees proved them to be foreigners, and that they were not even real bishops. Read the Rev. W. Palmer on the subject, and see how he treated vicars apostolic. In one pamphlet against the writer of this appeal, he began by refusing him the usual courteous title given in all civilised society to a Catholic bishop, and sent him to the Bishop of Worcester, as his diocesan, for leave to preach! Nay, again and again they were taunted with this—that the Pope durst not name ordinary bishops in England, because conscious of not having authority to do so. It was, therefore, a point of no light weight and of no indifferent interest to Catholics to have this sarcasm silenced and this obstacle removed; for many minds allowed themselves to be influenced by the apparent advantage of ecclesiastical position on the other side. Strange that, after defying Catholics on theological grounds, when the step has been taken these opponents should no longer consider it as a question of theology, but of prerogative—should shrink from meeting the act with ecclesiastical argument, but shun for the sword of the State.

The Holy See kindly listened to the petition, and re-

ferrered it to the sacred congregation of the Propaganda. After a full discussion, and further reply to objections, the boon was granted. The vicars apostolic were desired to suggest the best divisions for new dioceses, and the best places for the titles. These were adjusted; the brief was drawn up and even printed. Some difficulties arose about a practical point, and publication was delayed. In 1848, another bishop, Dr. Ullathorne, was deputed to Rome to remove them, and the measure was again prepared, when the Roman revolution suspended its final conclusion till now. All this time there was no concealment—no attempt to take people by surprise. All Catholics knew of the intended measure: the papers announced it: so notorious was it, that the Dean and Chapter of Westminster petitioned Parliament against it; and a friend of the writer heard the Dean of Westminster say, most openly, "Well; he may call himself what he pleases, but at least he can never be Dean of Westminster." In Battersea's Irish Dir. story for 1848 the writer was named, "Most Rev. N. Wiseman, Archbishop of Westminster." He can add, that many letters came to him so addressed. Then why is this very act, which was openly spoken of, and hardly attracted attention, three years ago, now denounced so furiously and characterised so foully? This is not the place to answer this question: the main objects of this introduction are accomplished if it has been shown—First: That this is no wanton, sudden act; that it is not a measure of a grasping aggressive character, but one gradually and undignifiedly matured—one based upon the necessities of the Catholic body, its internal regimen, and its healthy organization. Secondly: That the blame (if any) and the responsibility of the measure rests with the writer and his colleagues, and not with his Holiness—the best, and here the most calumniated of men. Instead of being an aggressive act on his part, it was one of condescension to his vicars, their clergy, and people. It may be useless at this moment to stem the current of vulgar and ribald abuse that is poured out against his sacred person, and encouraged by those whose mission, if they have one, should be of peace. Time will disperse the mist, and show the transaction in its true light. In the meantime, the writer of these pages (and he is sure he is not alone) declares himself ready to stand between the Pontiff and the vituperation cast upon his act, believing it to have been most just, most expedient—nay, little less than necessary—for the well-being of the Catholic Church in England. And yet, for Englishmen, it ought to have been sufficient to say, "It is strictly within the law."

AN APPEAL, &c.

An agitation, perhaps unparalleled in our times, has been raised by the constitution of a Catholic hierarchy in this island. Its violence has been that of a whirlwind, during which it would have been almost folly to claim a hearing. After the news reached England of the measure being completed, a pause of a few days ensued, as if the elements were brewing for the storm. Then it burst out with absolute fury: every newspaper (with a few honourable exceptions) seemed to vie with its neighbour, of most opposite politics and principles, in the acrimony, virulence, and perseverance of its attacks. Liberal and Conservative, Anglican or Dissenting, grave or light, as their usual tone and character might previously have been, the energies of all seemed concentrated upon one single point—that of crushing, if possible, or denouncing at least to public execration, the new form of ecclesiastical government which Catholics regarded as a blessing and an honour. For this purpose nothing was refused, however unfounded, however personal, even by papers whose ordinary tone is courteous, or at least well bred. Anecdotes without a particle of truth, or, what is worse, with some particles of distorted truth in them, have been copied from one into another and most widely circulated. Sarcasm, ridicule, satire of the broadest character, theological and legal reasonings of the most refined nature, bold and reckless declamation, earnest and artful argument—nothing seemed to come amiss; and every invocable agency, from the Attorney-General to Guy Fawkes, from pro-munition to a hustling, was summoned forth to aid the cry and administer to the vengeance of those who raised it. And, in fact, there soon sprung up from amidst the first confusion a clearer and more natural agent interested in promoting it. The Established Church of England looks upon the new constitution accorded by the holy see to Catholics as a rival existence, and it is but natural that its clergy should exert themselves to the utmost to keep up an excitement which bears an appearance of attachment to themselves. And hence, by degrees, the agitation has been lately subsiding into a mere clerical and parochial movement.

A few years ago an excitement somewhat similar was caused by the proposed augmentation of the grant to Maynooth College. But the great statesman who then presided over her Majesty's councils, and whose loss the country has lately so sincerely deplored, nobly stemmed the tide, carried his increase with calm dignity through the Legislature, and yielded naught to public outcry. At the present crisis, the Catholics of England had no right to expect any co-operation from the Government of the country—they asked for none; but they had the right of every citizen to impartiality. They naturally might have expected that he to whom was entrusted the helm of the State would keep himself above those influences of party feeling which disqualify the mind for grave and generous counsels—would preserve himself uncommitted by any hasty or unofficial expression of opinion—would remain on the neutral ground of his public responsibility to check excess on every side and moderate dangerous tendencies in any party. Instead of this, the head of her Majesty's Government has astonished, not this country alone, but all Europe, by a letter which leaves us but little hope that any appeal to the high authority which rules over the empire would be received, to say the least, with favour.

But another and a still graver power in the State has allowed itself to be awed by the passing blast from the upright and inflexible position which Englishmen have ever considered natural to it. Whatever the agitation and storm that raged around, we have been accustomed to feel sure that the fountains of justice would retain their surface calm and unruffled and their waters cool and pure. The highest secular dignity in the land has been wisely adjudged to him, who, either seated at the head of the noblest assembly in the world, holds with unswerving hand the balance of constitutional justice, and utters, in venerated accents, decisions on the most delicate topics of public and royal rights, which pass into very aphorisms of legislation; or, enthroned in the

innermost sanctuary of justice, decides almost without appeal upon causes of vast magnitude, and enters the records of his decisions upon the law tables of the empire. But on the present occasion the storm has been strong enough to disturb the very spring of equity. Instead of waiting till, from the woolsack or the bench, he might have been called upon to speak with impartial solemnity on what may be thought a momentous question, the Lord High Chancellor of England has preferred to deliver his award against us from behind the table of a Mansion House banquet, and so elicit the anti-popish cheers of his civic companions rather than the honoured approbation of the peerage or the bar. His compeer in high judicial duties sat by and listened—was indignant and justly censured.* Should he survive to be his biographer, let him, for the honour of More's ermine, suppress the undignified and un-English phrases which he heard; for no one here, however raised up, has a right to talk of placing his heel upon even the covering of another's head; who, however humble, is as much a British subject and a freeman as himself, and claims equal protection from, as he pays equal deference to, the law of his country.

What resource have we yet left?—what hope of justice? One in which, after God's unfailing Providence, we place unbounded confidence. The manly sense and honest heart of a generous people—that love of honourable dealing and fair play which in joke or in earnest is equally the instinct of an Englishman—that hatred of mean advantage taken of all base tricks and paltry clap-traps and party cries employed to hunt down even a rival or a foe.

To this open-fronted and warm-hearted tribunal I make my appeal, and claim on behalf of myself and my fellow Catholics a fair, free, and impartial hearing. Fellow-subjects, Englishmen, be you, at least, just and equitable! You have been deceived—you have been misled—both as to facts and as to intentions. I will be plain and simple, but straightforward and bold. I will be brief also, as far as I can, but as explicit as may be necessary. I begin, therefore, at once with

THE ROYAL SUPREMACY, AND BISHOPS NAMED BY THE CROWN.

Down to the year 1829, Catholics were excluded from both Houses of Parliament, and from many other offices and dignities. It may be more correct to say they were only enabled to attain these distinctions by taking an oath, entitled the "Oath of Supremacy." There was also a declaration required against several Catholic doctrines; but any Catholic who would have acknowledged the Sovereign's supremacy would easily have denied those doctrines, and so have taken the entire oath. The acknowledgment of, and subjection to, this spiritual supremacy was incompatible with the doctrine and belief of Catholics all over the world—namely, that there are no such things as national or separate churches; but only one true Catholic or Universal Church, under one head, the Bishop of Rome, otherwise called the Pope. Because he would not admit that royal supremacy, the Catholic was excluded from partaking of the privileges of the constitution. At an earlier period Catholics used to be put to death for their denial of the kingly ecclesiastical supremacy.

In the year 1829 was passed the Catholic Emancipation Act. By this, catholics were freed from all obligation of swearing to the royal ecclesiastical supremacy, and an oath of allegiance was framed peculiarly for them, which excluded all declaration of belief in that principle.

A Catholic is a person who still continues not to admit the royal supremacy, and nevertheless is admitted to full enjoyment of those privileges. The royal supremacy is no more admitted by the Scotch Kirk, by Baptists, Methodists, Quakers, Independents, Presbyterians, Unitarians, and other Dissenters, than by the Catholics. None of these, any more than Catholics, recognise in the bishops appointed by our gracious Queen, in virtue of her supremacy, any authority to teach them or rule them. The real sway, therefore, of this spiritual prerogative is confined to that body of Christians who voluntarily remain subject to the ecclesiastical establishment called the Church of England.

Thus if the bishop publicly teaches or denies, as the case may be, the doctrine of baptismal regeneration, a Catholic no more heeds his teaching than he does that of a Dissenting minister. If he comes into a town and invites all to come and be confirmed by him on a given day, no Catholic takes more notice of the call than he does of the parish beadle's notices among which it is fastened on the church door. And what the Catholic does in regard to these functions of an Anglican bishop, an Independent does just as much. A marked distinction exists between the authority possessed by a bishop and that of any other functionary named by the Queen. If she appoint an admiral, or commander-in-chief, or governor of a colony, or judge, every one is bound to obey that person in all that belongs specifically to his office. But in regard to a bishop it is exactly the contrary. Precisely in those very matters which appertain to his office, we are not bound to obey him. No one is obliged to seek doctrine from his teaching, sanctification from his ministrations, or grace from his blessing.

When a Dissenter denies the royal supremacy (always meaning by this term the spiritual or ecclesiastical jurisdiction attributed to the Crown), he substitutes, perhaps, for it some other authority, in some synod or conference; or he admits of none other to take its place. But when the Catholic denies it, it is because he believes an other and a true ecclesiastical and spiritual supremacy to reside in the Pope, or Bishop of Rome, over the entire Catholic Church. With him the two acts resolve themselves into one—denial of the royal supremacy and assertion of the Papal supremacy. And as it is perfectly lawful for him to deny the one, so is it equally lawful for him to assert the other. Hence Lord Chancellor Lyndhurst, in the House of Lords, May 11, 1846, spoke to the following effect:

It was no crime in the Roman Catholic to maintain and defend the supremacy of the Pope. I hold it for mischievous purpose, and circulating immoral doctrines and opinions, he was liable to punishment by the common law; but if he merely maintained and denied, as he was bound to do, the spiritual authority of his superior, then he was guilty of no offence against the laws of the country. The right reverend prelate (the Bishop of Exeter) had asked his opinion, and that of the learned judges, as to the right of the Roman Catholics to maintain and defend the supremacy of the Pope in spiritual matters.

ANNA. Hon. Chas. Justice Campbell, I understand, really said that the cause of the Pope to be only one topic on which any one could speak; but, for his part, if the high dignitaries aluded to above to come before him, they should, at least, have an impartial trial.

He said that it was no offence at common law for them to do so; but, on the other hand, if any person improperly, wantonly, or maliciously, called in question the supremacy of the Crown of England—and that, it was to be observed, included the temporal as well as the spiritual power of the Crown—if any, from any improper motive or purpose, or in any improper manner, questioned that supremacy, then that person would be liable to prosecution at the common law; and there could be no doubt, if the learned judges were consulted, they would so determine.

In the present contest, it is of great importance to keep these maxims in mind. For both in the papers, and still more in addresses, it is almost assumed that Catholics have now, for the first time, denied the authority of Anglican bishops or impugned the spiritual supremacy of the Crown. The bishops and clergy are, of course, turning the crisis to their own best advantage, and associating their pretensions with the rights of the Sovereign. They are endeavouring and will endeavour to regain that influence which they have lost over the hearts of the people; and think to replace, by one burst of fanaticism, the religious ascendancy which years have worn away. At this moment, the danger to the religious and civil liberties of Englishmen is not from any infringement on them by the Pope, in granting to English Catholics what I hope to show you that they have full right to obtain from him, but from those who are taking advantage of the occurrence to go back a step if they can in the legislation of toleration, and take away from a large body of Englishmen what at present is lawful to them in regard to the free exercise of their religion.

WHAT WAS THE EXTENT OF RELIGIOUS TOLERATION GRANTED TO CATHOLICS? HAVE THEY A RIGHT TO POSSESS BISHOPS OR A HIERARCHY?

The Act of Catholic Emancipation was considered, not only by those whom it benefited, but by all who consented to it, as an act of justice rather than of favour. By this act, therefore, preceded and followed by many others of lesser magnitude, the Catholics of the British empire were admitted to complete toleration; that is, were made as free as any other class of persons to profess and practise their religion in every respect. The law made a few exceptions, but the enumeration of these only served to prove that, in every other respect but these, the law recognised no restrictions. "If the law," observed Lord Lyndhurst, "allowed the doctrines and discipline of the Roman Catholic Church, it should be allowed to be carried on perfectly and properly." Hence to have told Catholics, "You have perfect religious liberty, but you shall not teach that the church cannot err; or, you have complete toleration, but you must not presume to believe holy orders to be a sacrament," would have been nugatory and tyrannical. Now, holy orders require bishops to administer them, consequently, a succession of bishops to keep up a succession of persons in orders. Hence the Catholic Church is essentially episcopal; and to say, "You Catholics shall have complete religious toleration, but you shall not have bishops among you to govern you," would have been a complete contradiction in terms—it would have amounted to a total denial of religious toleration. When, therefore, emancipation was granted to Catholics, full power was given them to have an episcopate. Now, government by bishops in the Catholic Church may be of two kinds—first, the regular, ordinary, proper, and perfect form of episcopal government consists of a local hierarchy—a body of bishops having their sees in the country, with an archbishop similarly holding his see—secondly, where this proper form is not attainable, a temporary and less perfect mode is adopted. The Pope names bishops to ancient sees situated now in infidel countries, as Turkey or Barbary, and gives them jurisdiction in the country to be provided for, as his own immediate vicars. Hence such bishops are called vicars apostolic.

If the Catholics are at liberty to have bishops at all, they are as much at liberty to have local bishops as to have vicars apostolic. Nay, more than this, the law plainly foresaw and provided for our having regular bishops one day instead of vicars. First, as Lord Lyndhurst, already quoted, has observed, "if the law allowed the doctrines and the discipline of the Roman Catholic Church, it should be allowed to be carried out perfectly and properly." This is in the spirit of every legislation. Suppose a man has kept possession for years of a house which he had built for himself on my land without my permission, and then we had come to an amicable arrangement, and I give him leave, without any restriction, to have a house there; could I complain if, when his old one required rebuilding, he made it of brick or stone, and say that I always meant he was only to keep up a wooden or temporary house? Now, if Catholics at their emancipation were allowed to build up their church according to this avowedly improper plan, which is episcopal, what right can any one have to say, "Yes, but it was meant that you should build it of temporary and imperfect materials, such as we have tolerated in you during your oppression and exclusion?" Secondly, the law did put on restriction. There is an axiom in law, "*Exclusio unius est admissio alterius;*" that is, if you specifically exclude or deny the use of one particular thing, you thereby admit the lawful use of that which is not denied. To take the instance above given: If I had said in my agreement with the householder that he might not in building make any use of sandstone, this would have implied that he might employ granite or limestone, or any other stone but the one excluded. The Act of Emancipation forbids anyone from assuming or using the style or title of any bishopric or archbishopric of the Established Church in England or Ireland. From this it follows that they are allowed to assume any other titles. The Bishop of London himself has seen this, and, in his answer to the chapter of Westminster, acknowledges that the new Catholic bishops cannot be touched by the law as it stands; but he wishes Parliament to be petitioned for a new law, which will now give the liberty here given us.

I conclude, therefore:—First, that Catholics, by law, had a right to be governed by bishops. Secondly, that no law or authority bound them to be for ever governed by vicars apostolic, and that they were at liberty to have a hierarchy, that is, an archbishop and bishops with local titles, or titles from places in the country. Thirdly, that accordingly such titles are not against any law, so long as they are not the actual titles held by the Anglican hierarchy. Fourthly, that all these conditions having been exactly observed in the late erection of the Catholic hierarchy, this is perfectly legal, perfectly lawful, and unassailable by any present law.

Then why all the clamour that has been raised? On what ground does the attack made upon us rest? Why

have we been denounced—why held up to public hatred? Why pointed out to public fury? I have not seen one paper, which, during the violence of the storm, thought it worth while to look into the question of law, and calmly inquire—"Have the Catholics violated or gone beyond the law of the land? If not, why should they be thus perseveringly abused?" Is it because the Church of England is supposed to be attacked by this measure of the Catholic Church, or its securities are threatened? This is the great and natural grievance of the Anglican clergy in their remonstrances.

To this I reply, first, that, even when, in the Emancipation Act, Catholic bishops were restrained from taking the very titles held by the Anglican, this restriction was not intended, or supposed, to give the slightest security to the English Church. Speaking of it, the Duke of Wellington remarked, that "the (restrictive) clause gave no security to the Established church, nor strengthened it any way, but it was inserted to give satisfaction to those who were disturbed by this assumption of title by the Catholic clergy." If we are to be considered guilty of an aggression against her, and have to be dealt with by fresh penal legislation, for the purpose of propping her up, I do not see where you can stop consistently short of forbidding Catholics to have any bishops at all. You cannot make a law that they shall be governed by vicars apostolic, which would be acknowledging directly the Pope's power in the realm (which the Protestant bishops under oath cannot do); still less can you proceed to forbidding them to have bishops of any sort, which would put them back into a worse condition than they were during the operation of the penal laws. Any step backward is a trenching on the complete toleration granted us.

2. The appointment of a Catholic hierarchy does not in any way deprive the English Establishment of a single advantage which it now possesses. Its bishops retain, and, for anything that the new bishops will do, may retain for ever their titles, their rank, their social position, their pre-eminence, their domestic comforts, their palaces, their lands, their incomes, without diminution or alteration. Whatever satisfaction it has been to you till now to see them so elevated above their Catholic rivals, and to have their wants so amply provided for, you will still enjoy as much as hitherto. And the same is to be said of the second order of clergy. The outward aspects of the two churches will be the same. The Catholic episcopacy and the Catholic priesthood will remain no doubt poor, unnoticed by the great, and by the powerful (so soon as the present commotion shall have subsided) without social rank or pre-eminence. If there be no security for the English Church, in this overwhelming balance in its favour of worldly advantages, surely the exclusion of Catholics from the possession of local sees will not save it. It really appears to be a wish on the part of the clerical agitators to make people believe, that some tangible possession of something solid in their respective sees has been bestowed upon the new bishops—"something territorial," as it has been called.

3. Nor is an attempt made to diminish any of the moral and religious safeguards of that Establishment, which views our new measures with such watchful jealousy. That clear, definite, and accordant teaching of the doctrines of their church, that familiarity of intercourse and facility of access, that close and personal mutual acquaintance, that face to face knowledge of each other, that affectionate confidence and warm sympathy, which form the truest, and strongest, and most natural bonds between a pastor and his flock, a bishop and his people, you will enjoy, to the full, as much as you have done till now.

4. But, in truth, when I read the frequent boasting of the papers, and the exulting replies of bishops, that this movement in the Catholic Church, instead of weakening has strengthened the Established Church, by rousing the national Protestantism, and awakening dormant sympathies for its ecclesiastical organization, I cannot but wonder at the alarm which is expressed. The late measure is ridiculed as powerless, as effete, as tending only to the overthrow of Popery in England. Then act on this conviction; show that you believe in it; give us the little odds of a title which bestows no power, rank, wealth, or influence, on him that bears it, and keep undisturbed those other realities, and let the issue be tried on these terms, so much in your favour. Let it be a fair contention, with theological weapons and fair arguments. If you prevail, and Catholicity is extinguished in the island, it will be a victory without remorse. It will have been achieved by the power of the spirit, and not by the arm of flesh; it will prove your cause to be divine. But if, in spite of all your present advantage, our religion does advance, does win over to it the learned, the devout, and the charitable—does spread itself widely among the poor and simple—then you will not check its progress by forbidding a Catholic bishop to take the title of Hexham or of Clifton.

But it will be said, that many who do not greatly sympathize with the Establishment are indignant, not because Catholics have obtained a hierarchy, but because its appointment is the work of the Pope. Let us then inquire

HOW COULD CATHOLICS OBTAIN THEIR HIERARCHY?

We have seen that Catholics are allowed by law to maintain the Pope's supremacy in ecclesiastical and religious matters; and one point of that supremacy is, that he alone can constitute a hierarchy, or appoint bishops. Throughout the Catholic world this is the same. Even where the civic power, by an arrangement with the Pope, names, that is proposes, a person to be a bishop, he cannot be consecrated without the Pope's confirmation or acceptance; and if consecrated already, he can have no power to perform any functions of his office without the same sanction. If, therefore, the Catholics of this country were ever to have a hierarchy at all, it could only be through the Pope. He alone could grant it.

This is no new or unknown doctrine: it has long been familiar to our statesmen, as well as to every one who has studied Catholic principles. Lord John Russell, in his speech in the House of Commons, August the 6th, 1846, thus sensibly speaks upon the subject:—

There is another offence of introducing a bull of the Pope into the country. The question is, whether it is desirable to keep up, or any other penalty, for such an offence. It does not appear to me that we can possibly attempt to prevent the introduction of the Pope's bulls into this country. There are certain bulls of the Pope which are absolutely necessary for the appointment of bishops and pastors belonging to the Roman Catholic Church. It would be quite impossible to prevent the introduction of such bulls.



Then it enters as completely into the principles of religious liberty that the Pope should name the hierarchy as that Catholics should have the right to possess one—a right as necessary for them as is for the Wesleyans that of having Conferences with superintendents.

DOES THE APPOINTMENT OF A CATHOLIC HIERARCHY TRENCH ON THE PREROGATIVE OF THE CROWN?

This is a delicate question; and yet it must be met. Every address and every reply of bishops and clergy assumes that the royal prerogative has been assailed. But this is nothing compared with the address to her Majesty, signed by some one hundred members of the bar, to the effect that, by this measure, "a foreign pontificate has interfered with her Majesty's undoubted prerogative, and has assumed the right of nominating archbishops and bishops in these realms, and of conferring on them territorial rank and jurisdiction." On ordinary occasions one would bow to so overwhelming an authority: on the present I think we shall not be wrong in demurring to its award.

In this document, and in many other similar ones, including the Premier's letter, the Pope's acts are spoken of as real and taking effect. The Pope has "assumed a right;" he "has parcelled out the land;" he "has named archbishops and bishops." If, according to the oath taken by non-Catholics, the Pope not only ought not to have, but really "has" not, power or jurisdiction "spiritual or ecclesiastical" in these realms, it follows that, according to them, the Pope's ecclesiastical acts with regard to England are mere nullities and are reputed to have no existence. It is as though the Pope had not spoken and had not issued any document. To act otherwise is to recognise an efficient act of power on his part. I am confirmed in this view by Lord John Russell's explanation of the Protestant oath. "The oaths now taken are not altered. We shall continue to take the oath, that 'the Pope has not,' &c.; though at the same time there is no doubt, in point of fact, that he exercises a spiritual authority in these realms. I have always interpreted the oath to be that, in the opinion of the person taking it, the Pope has not any jurisdiction which can be enforced by law, or ought not to have." Now, no one for a moment imagines that the Pope, or the Catholics of England, or their bishops, dream that the appointment of the hierarchy can be "enforced by law." They believe it to be an act altogether ignored by the law—an act of spiritual jurisdiction, only to be enforced upon the consciences of those who acknowledge the Papal supremacy by their conviction and their faith.

Has this assumption of titles been within the terms of the law? Is there any law forbidding the assumption of the title of bishop? A certain Dr. Dillon assumed it and ordained what he called Presbyters, and no one thought of prosecuting him. The Moravians have bishops all over England, and so have the Irvingites or Apostolicals; yet no one taxes them with illegality. Then our taking the title of bishops merely constitutes no illegality. Is there any law that forbids our taking the title from any place not being a see of an Anglican bishop? No one can say that there is. Then I ask those more learned in the law than myself, can an act of a subject of her most gracious Majesty which by law he is perfectly competent to do be an infringement of her royal prerogative? If not, we may conclude that, by this new creation of Catholic bishops, that prerogative has not been violated. No one doubts that the bishops so appointed are Roman Catholic bishops, to rule over Roman Catholic flocks. Does the Crown claim the right, under its prerogative, of naming such bishops?

It will be said that no limitation of jurisdiction is made in the Papal document—no restriction of its exercise to Catholics; and hence Lord John Russell and others conclude that there is in this brief "a pretension to supremacy over the realm of England and a claim to sole and undivided sway." Every official document has its proper forms; and had those who blame the tenor of this taken any pains to examine those of Papal documents, they would have found nothing new or unusual in this. Whether the Pope appoints a person vicar apostolic or bishop in ordinary, in either case he assigns him a territorial ecclesiastical jurisdiction, and gives him no personal limitations. This is the practice of every Church which believes in its own truth and in its duty of conversion.

HAS THE MODE OF ESTABLISHING THE HIERARCHY BEEN INSOLENT AND INSIDIOUS?

The words in this title are extracted from the too memorable letter of the First Lord of the Treasury. I am willing to consider that production as a private act, and not as any manifesto of the intentions of her Majesty's Government. Unfortunately it is difficult to abstract one's mind from the high and responsible situation of the writer, or consider him as unpledged by anything that he puts forth. There are parts of the letter on which I would here refrain from commenting, because they might lead me aside, in sorrow, if not in anger, from the drier path of my present duty. I will leave it to others, therefore, to dwell upon many portions of that letter, upon the closing paragraph in particular, which pronounces a sentence as awfully unjust as it was uncalled for on the religion of many millions of her Majesty's subjects, nearly all Ireland, and some of our most flourishing colonies. The charge thus made, in a voice that has been applauded by the Protestantism of England, produces in the Catholic heart a feeling too sickly and too deadening for indignation—a dismal despair at finding that, where we have honoured and supported and followed for years, we may be spurned and cast off the first moment that popularity demands us as its prize, or bigotry as its victim. So little was I, on my part, aware that such feelings as that letter disclosed existed in the head of our Government on the subject of the hierarchy, that having occasion to write to his lordship on some business I took the liberty of continuing my letter as follows:—

"My Lord— Vienna, Nov. 3.

"I cannot but most deeply regret the erroneous and even distorted view which the English papers have presented of what the Holy See has done in regard to the spiritual government of the Catholics of England; but I take the liberty of stating that the measure now promulgated was not only prepared but printed three years ago, and a copy of it was shown to Lord Minto by the Pope on occasion of an audience given to his lordship by his holiness. I have no right to intrude upon your lordship further in this matter beyond offering to give any explanations that your lordship may desire, in full confidence that it will be in my power to remove particularly the offensive interpretation put upon the late act of the Holy See, that it was suggested by political views or by any hostile feelings."

"And with regard to myself, I beg to add that I am vested with a purely ecclesiastical dignity—that I have no secular or

temporal delegation whatever—that my duties will be, what they have ever been, to promote the morality of those committed to my charge, especially the masses of our poor, and keep up those feelings of goodwill and friendly intercommunion between Catholics and their fellow countrymen which I flatter myself I have been the means of somewhat improving. I am confident that time will soon show, what a temporary excitement may conceal, that social and public advantages most result from taking the Catholics of England out of that irregular and necessarily temporary state of Government in which they have been placed; and extending to them that ordinary and more definite form which is normal to their Church, and which has already been so beneficially bestowed upon almost every colony of the British empire.

"I beg to apologise for intruding at such length upon your lordship's attention; but I have been encouraged to do so by the uniform kindness and courtesy which I have always met with from every member of her Majesty's Government with whom I have had occasion to treat, and from your lordship in particular, and by a sincere desire that such friendly communication should not be interrupted.

"I have the honour to be, my Lord,
"Your lordship's obedient servant,
"N. Card. WISEMAN.
"The Right Hon. the Lord John Russell, First Lord
of the Treasury, &c."

This letter will show that there was nothing in my mind to prepare me for that warm expression of feeling that was manifested in the Premier's letter; which, though it appeared a day or two before mine reached him, I must consider as my only reply. And I do not think that the tone of my letter will be found to indicate the existence of any insolent or insidious design. It is my duty now to show the reasons which led me and others to believe that no reasonable objection could exist to the organization of our hierarchy in England.

1. It was notorious, not only that in Ireland the Catholic hierarchy had been recognised, and even royally honoured, but the same form of ecclesiastical government had been gradually extended to the greater part of our colonies. Australia was the first which obtained this advantage by the erection of the archiepiscopal see of Sydney, with suffragans at Maitland, Hobart Town, Adelaide, Perth, Melbourne, and Port Victoria. This was done openly, and was known publicly, and no remonstrance was ever made. Those prelates in every document take their titles, and they are acknowledged and salaried as archbishop and bishop respectively, and this not by one but by successive governments. Our North American possessions next received the same boon. Kingston, Toronto, Bytown, Halifax, have been erected into dioceses by the Holy See. Those titles are acknowledged by the local governments. In an Act enacted by the Queen's excellent Majesty, by and with the advice and consent of the Legislative Assembly of the province of Canada" (12th Victoria, chap. 136), the Right Rev. J. E. Guignes is called "Roman Catholic Bishop of Bytown," and is incorporated by the title of "the Roman Catholic Episcopal Corporation of Bytown." In an Act passed March 21, 1849 (12th Victoria, chap. 31), the Right Rev. Dr. Walsh is styled "Roman Catholic Bishop of the diocese of Halifax, Nova Scotia;" and through the act he is called "the R. C. Bishop of the said diocese." Lately, again, the Holy See has formed a new ecclesiastical province in the West Indies. But there has been a more remarkable instance of the exercise of the Papal supremacy in the erection of bishoprics nearer home. Galway was not an episcopal see till a few years ago. No remonstrance was made—no outcry raised at this exercise of Papal power. With the exception of India hardly a vicar apostolic was left in our foreign possessions. Far am I from blaming the sound policy of successive administrations which had seen the practical inconveniences of a half toleration and semi-recognition where friendly official intercourse and co-operation were necessary. But I may ask, is it anything unreasonable, extravagant, still more "insolent and insidious," in the Catholics of England, to have sought and obtained what insignificant dependencies had received? Many of the bishops of the new dioceses had scarcely a dozen priests and but scattered flocks—generally poor emigrants. And could it be supposed that they intended to remain for ever in a temporary or provisional state when they possessed not only stately churches, eight or ten great and generally beautiful colleges, and many extensive charitable institutions, but nearly 600 public churches or chapels, and 800 clergy, and when they reckoned in their body some of the most illustrious and most distinguished men of the country? But, moreover, the increase of bishops—from four to eight—was already found to be insufficient, and it was become expedient to increase it to twelve or thirteen. Now, an episcopate of thirteen vicars apostolic, without, of course, a metropolitan, would have been an anomaly, an irregularity, without parallel in the church. Was it, then, something so unnatural and monstrous in us to call for what our colonies had received? Or had we any reason to anticipate that the act would have been characterised in the terms which I do not love to repeat?

2. But further, considering the manner in which acts of the royal supremacy had been exercised abroad, and taking it for granted that it could not be greater when exercised in foreign Catholic countries than the Pope's in our regard, we could not suppose that his appointment of Catholic bishops in ordinary in England would have been considered as more "inconsistent with the Queen's supremacy" than that exercise was considered "inconsistent with the Pope's supremacy," acknowledged in those countries. In 1842 her Majesty was advised to erect, and did erect (5th Victoria, chap. 6), a bishopric of Jerusalem, assigning to it a diocese in which the three great Patriarchates of Antioch, Jerusalem, and Alexandria, were mashed into one see, having episcopal jurisdiction over Syria, Chaldea, Egypt, and Abyssinia, subject to further limitations or alterations at the royal will. No one supposes that, for instance, the consent of the King of Abyssinia, in which there is not a single Protestant congregation, was asked. Bishop Alexander was not sent merely to British subjects, but to others owing no allegiance to the Crown of England. Suppose his Majesty of Abyssinia or the Emir Beshir had pronounced this to be an intrusion "inconsistent with the rights of bishops and clergy, and with the spiritual independence of the nation," how much would this country have cared? Under the same statute a Bishop of Gibraltar was named. His see was in a British territory; but its jurisdiction extended over Malta—where there was a Roman Catholic archbishop formally recognised by our Government as the Bishop of Malta—and over Italy. Under this commission Dr. Tomlinson officiated in Rome; and, I understand, had borne before him a cross, the emblem of archiepiscopal jurisdiction, as if to ignore in his very diocese the acknowledged "Bishop of Rome." He confirmed and preached there without leave of the lawful bishop, and yet the newspapers took no notice of it and the pulpits did not denounce him. But, in fact, the statute under which these things were done is so comprehensive that it empowers the Archbishops of Canterbury or York to consecrate not only British subjects, but subjects and citizens

of any foreign State, to be bishops in any foreign country. No consent of the respective governments is required; and they are sent not only to British subjects, but to "such other Protestant congregations as may be desirous of placing themselves under his or their authority." If, therefore, the royal supremacy of the English crown could thus lawfully exercise itself, where it never has before exercised authority, and where it is not recognised, surely Catholics had good right to suppose that, with the full toleration granted them, and the permitted exercise of papal supremacy in their behalf, no less would be permitted to them without censure or rebuke.

3. But positive declarations and public assurances led them to the same conclusion.

In 1841 or 1842, when for the first time the Holy See thought of erecting a hierarchy in North America, I was commissioned to sound the feelings of the government on the subject. I came up to London for the purpose, and saw the Under-Secretary for the Colonies, of which Lord Stanley was the secretary. I shall not easily forget the urbanity of my reception, or the interesting conversation that took place, in which much was spoken to me which has since come literally true. But, on the subject of my mission, the answer given was something to this effect:—"What does it matter to us what you call yourselves, whether vicars apostolic, or bishops, or mutias, or imams, so that you do not ask us to do anything for you? We have no right to prevent you taking any titles among yourselves." This, however, the distinguished gentleman alluded to observed was his private opinion, and he desired me to call in a few days after. I did so, and he assured me that, having laid the matter before the head of the department, the answer was the same as he had before given me. I wrote it to Rome, and it served, no doubt, as the basis of the nomination of bishops in ordinary in North America. I have no doubt the documents referring to this transaction will be found in the Colonial Office. In the debate on the Catholic Relief Bill, July 9th, 1845, Lord John Russell, then in opposition, spoke to the following effect:—

"He, for one, was prepared to go into committee on those clauses of the act of 1829. He did not say that he was at once prepared to repeal all those clauses, but he was willing to go into committee to deliberate on the subject. He believed that they might repeat those disallowing clauses which prevented a Roman Catholic bishop assuming a title held by a bishop of the Established Church. He could not conceive any good ground for the continuance of this restriction."

What his lordship had said in 1845, he deliberately, and even more strongly, confirmed the following year. In the debate on the first reading of the Roman Catholic Relief Bill, Feb. 5th, 1846, he referred to his speech, just quoted, of the preceding session, in the following terms:—

"Allusion having been made to him by Sir R. Inglis, he wished to say a few words as to his former declaration "that he was not ready at once to repeal these laws without consideration." Last session he had voted for the committee, but had reserved to himself the right of weighing the details. It appeared to him that there was one part of the question that had not been sufficiently attended to. The measure of government, as far as it was stated last year, did not effect that relief to the Roman Catholic from a law by which they were punished, both for assuming episcopal titles in Ireland, and for belonging to certain religious orders. That part of the subject required interference by the legislature. As to preventing persons assuming particular titles, nothing could be more absurd and puerile than to keep up such a distinction. He had, also, the strongest objection to the law which made Jesuits, in certain cases, subject to transportation. The enactment was as intolerant as it was ineffectual; and it was necessary that the law should be put on an intelligible and rational footing."

It would appear, therefore, that, had Lord John Russell obtained his wishes in 1846, the law would now have permitted us to call ourselves Bishops of London or Chester, and Archbishop of Canterbury. If it was "puerile" in 1846 to continue to prevent Catholics even taking the prohibited titles, it is mainly in 1850 to denounce as "insolent and insidious" the assumption of titles different from those accorded to us by the authority which Lord John acknowledges can alone bestow episcopacy upon us.

I have already alluded to Lord Minto's being shown the brief for the hierarchy, printed about two years ago. The circumstance may have escaped his memory; or he may not at the time have attended to it, having more important matters in his mind. But as to the fact, that his attention was called to it, and he made no reply, I can have no doubt.

THE TITLE OF WESTMINSTER.

The selection of this title for the metropolitan see of the new hierarchy has, I understand, given great offence. I am sorry for it. It was little less than necessity which led to its adoption. According to the discipline of the Catholic Church, a bishop's title must be from a town or city. Originally, almost every village or small town had its bishop, as appears from the history of the African Church. But from a town or city a bishopric must still be; a "territorial" title is never given. Thus, in Van Diemen's Land, while the Anglican bishop takes his title of Tasmania from the territory, the Catholic derives his of Hobart Town from the town. In re-establishing a Catholic hierarchy in England, it was natural and decorous that its metropolitan should have his see at the capital. The very term metropolitan signifies the bishop of the metropolis. This being the principle or basis of every hierarchy, how was it to be acted on here? London was a title inhibited by law; Southwark was to form a separate see. To have taken the title of a subordinate portion of what forms the great conglomeration of London, as Finsbury or Islington, would have been to cast ridicule, and open the door for jeers, upon the new episcopate. Besides, none of these are towns or cities. Westminster naturally suggested itself, as a city unoccupied by any Anglican see, and giving an honourable and well-known metropolitan title. It was consequently selected, and I can sincerely say that I had no part whatever in the selection. But I rejoice that it was chosen, not because it was the seat of the courts of law, or of Parliament, or for any such purpose, but because it brings the real point more clearly and strikingly before our opponents—Have we in

"I have been told that great offence has been taken at the use of the word to "govern," found in my pastoral, as though implying some temporal authority. I find, however, that in this appeal, I have again and again used the word, because it is the usual, and almost only word, applied amongst us to episcopal rule. It must be remembered that the pastoral was a dress'd, in the usual form of such documents, "to the clergy, secular and regular, and to the faithful," which showed it to be meant for Catholics alone, who could understand the word. I have been in the habit of addressing several pastors a year to the Catholics confided to my charge, which have always been read in your churches and chapels. But this is, I believe, the first which the press has done me the honour of transcribing to its columns. It thus came to be represented as addressed to all the inhabitants of certain counties, a sort of edict or manifesto, instead of a pastoral, usually confined to Catholic hearing or perusal.

anything acted contrary to law? And if not, why are we to be blamed?

But I am glad, also, for another reason. The Chapter of Westminster has been the first to protest against the new archiepi-copal title, as though some practical attempt at jurisdiction within the abbey was intended. Then let me give them assurance on that point, and let us come to a fair division and a good understanding.

The diocese of Westminster embraces a large district, but Westminster proper consists of two very different parts. One comprises the stately abbey, with its adjacent palaces and its royal parks. To this portion the duties and occupation of the Dean and Chapter are mainly confined; and they shall range there undisturbed. To the venerable old church I may repair, as I have been wont to do. But perhaps the Dean and Chapter are not aware, that were I disposed to claim more than the right to tread the Catholic pavement of that noble building, and breathe its air of ancient consecration, another might step in with a prior claim. For successive generations there has existed ever, in the Benedictine order, an Abbot of Westminster, the representative, in religious dignity, of those who erected, and beautified, and governed, that church and cloister. Have they ever been disturbed by this "titular"? Have they heard of any claim or protest on his part, touching their temporalities? Then let them fear no greater aggression now. Like him I may visit, as I have said, the old abbey, and say my prayer by the shrine of good St. Edward, and meditate on the olden times, when the church filled without a coronation, and multitudes hourly worshipped without a service.

But in their temporal rights, or their quiet possession of any dignity and title, they will not suffer. Whenever I go in I will pay my entrance-fee, like other liege subjects, and resign myself weekly to the guidance of the headle, and listen, without rebuke, when he points out to my admiration detectable monuments, or shows me a hole in the wall for a confessional.

Yet this splendid monument, its treasures of art and its fitting endowments, form not the part of Westminster which will concern me. For there is another part which stands in frigid contrast, though in immediate contact, with this magnificence. In ancient times, the existence of an abbey on any spot, with a large staff of clergy, and ample revenues, would have sufficed to create around it a little paradise of comfort, cheerfulness, and ease. This, however, is not now the case. Close under the Abbey of Westminster there lie concealed labyrinths of lanes and courts, and alleys and slums, nests of ignorance, vice, depravity, and crime, as well as of squalor, wretchedness, and disease; whose atmosphere is typhus, whose ventilation is cholera; in which swarms a huge and almost countless population, in great measure, nominally at least, Catholic; haunts of filth, which no sewage committee can reach—dark corners, which no lighting-board can brighten. This is the part of Westminster which alone I covet, and which I shall be glad to claim and to visit, as a blessed pasture in which sheep of holy Church are to be tended, in which a bishop's godly work has to be done, of consoling, converting, and preserving. And if, as I humbly trust in God, it shall be seen that this special culture, arising from the establishment of our hierarchy, bears fruits of order, peacefulness, decency, religion, and virtue, it may be that the Holy See shall not be thought to have acted unwisely, when it bound up the very soul and salvation of a chief pastor with those of a city, where the name indeed is glorious, but the puritus infamous—in which the very grandeur of its public edifices is as a shadow, to screen from the public eyes sin and misery the most appalling. If the wealth of the abbey be stagnant and not diffusive, if it in no way rescue the neighbouring population from the depths in which it is sunk, let there be no jealousy of any one who, by whatever name, is ready to make the latter his care, without interfering with the former.

I cannot conclude without one word, on the part which the clergy of the Anglican Church have acted in the late excitement. Catholics have been their principal theological opponents, and we have carried on our controversies with them temperately, and with every personal consideration. We have had no recourse to popular arts to debase them; we have never attempted, even when the current of public feeling has set against them, to turn it to advantage, by joining in any outcry. They are not our members who yearly call for returns of sinecures, or episcopal incomes; they are not our people who form Anti-church-and-state Associations: it is not our press which sends forth caricatures of ecclesiastical dignitaries, or throws ridicule on clerical avocations. With us the cause of truth and of faith has been held too sacred to be advocated in any but honourable and religious modes. We have avoided the tumult of public assemblies, and farthing appeals to the ignorance of the multitude. But no sooner has an opportunity been given for awakening every lurking passion against us, than it has been eagerly seized by the ministers of that Establishment. The pulpit and the platform, the church and the town-hall, have been equally their field of labour; and speeches have been made, and untruths uttered, and calumnies repeated, and flashing words of disdain, and anger, and hate, and contempt, and of every unpriestly, and unchristian, and unholy sentiment have been spoken that could be said against those who almost alone have treated them with respect. And little care was taken at what time, or in what circumstances, these things were done. If the spark had fallen upon the inflammable materials of a gunpowder treason mob and made it explode, or what was worse, had ignited it, what cared they? If blood had been inflamed, and arms uplifted, and the torch in their grasp, and flames had been enkindled, what needed they? If the persons of those whom consecration makes holy, even according to their own belief, had been seized, like the Austrian general's, and ill-treated, and perhaps maligned, or worse, what recked they? These very things were one and all, pointed at as glorious signs, should they take place, of high and noble Protestant feeling in the land, as proofs of the prevalence of an unpersecuting, a free inquiring, a tolerant gospel creed!

Thanks to you, brave, and generous, and noble-hearted people of England! who would not be stirred up by those whose duty it is to teach you gentleness, meekness, and forbearance, to support what they call a religious cause by irreligious means, and would not hunt down, when bidden, your unoffending fellow-citizens, to the hollow cry of "No Popery," and on the pretence of a fabled aggression.

Thanks to you, docile and obedient children of the Catholic faith, many of you I know by nature servid, but by religion maledict, who have felt indeed—who could help it?—the indignity that have been cast upon your religion, your pastors, and your highest chief, but have borne them in the spirit of the great Head of your Church, in silence and unreturning forbearance. But whatever has been said in ignorance, or in malice, against us, or against what is most dear to us, command with me to the forgiveness of a merciful God; to the retributions of his kindness, not to the award of his justice. May he not render to others as they would have done to us; but may he shower down his kindnesses upon them, in proportion as they would have dealt unkindly in our regard. The storm is fast passing away; an honest and upright people will soon see through the arts that have been employed to deceive it, and the reaction of generosity will soon set in. Inquiry is awakened, the respective merits of churches will be tried by fair tests, and not by worldly considerations; and truth, for which we contend, will calmly triumph. Let your loyalty be unimpeachable, and your faithfulness to social duties above reproach. Shun thus the mouths of adversaries, and gain the higher goodwill of your fellow-countrymen, who will defend in you, as for themselves, your constitutional rights, including full religious liberty.

THE EXHIBITION OF 1851.

In consequence of the excessive demands for floor or counter space in the building, her Majesty's Commissioners at their last meeting resolved to authorize the erection of an additional gallery, by which an increased area of about 45,000 superficial feet is obtained. By this increase the total exhibiting area of floor and counter space applicable to exhibitors of the United Kingdom amounts to about 220,000 superficial feet; but large as this amount is it is hardly one-half of the total floor or counter space demanded. Fortunately the amount of possible hanging or wall space is very considerable, and below the aggregate of the demands for it; and thus exhibitors who are unable to obtain sufficient floor or counter space will still have the means of exhibiting on the wall vertically. The demands totalled together, now amount to upwards of 420,000 superficial feet for floor or counter space, 200,000 superficial feet for wall space, and were made by 8,200 proposed exhibitors.

In consequence of the inconveniences occasioned to the progress of the works by the admission of visitors, her Majesty's Commissioners have resolved that the issue of cards for admission shall be discontinued. At the same time the admission of visitors is not absolutely prohibited, but a charge of 5s. for each person will be made purposely with a view of discouraging applications. Any funds which may arise from this source will be applied to a sick and accident fund for the workmen.

The Bishop of London has appointed a committee to consider what measures should be taken to provide foreigners and other strangers with the means of attending divine worship during the period of the approaching exhibition. The committee held their first meeting on Friday last at the office of the Metropolis Churches Fund.

The Goldsmiths' Company have decided to award the sum of £1,000 for prizes to be given to those artists of the craft, of the United Kingdom, who can produce works of the highest design and merit, in gold and silver plate, for the exhibition.

THE AMERICAN CONTRIBUTIONS TO THE EXPOSITION.—The President has ordered that the store ship "Fredonia" should be reserved to convey to London the exhibitions of the States to the Great Exposition of 1851. It is also announced that the Secretary of the Navy has consented that the New York Navy-yard, with requisite storage, be used for the deposit and safe keeping of such articles as are intended for the Exhibition.

THE ENGLISH WIFE OF THE OJIBBEWAY INDIAN.—On Garden Island, by Lake Superior, Toronto, there are three Indian settlements of considerable extent, the entire island being an Indian reserve, at two of which extensive clearances have been made, and where the natives cultivate the soil; but those of the other still indulge in their unsettled propensities. The Indians had collected from all quarters to the number of 3,000, whose lodges and wigwams thickly studded the shore, and were scattered around on the surrounding heights. Among the concourse thus brought together was a broken-hearted English young woman, who, carried away by a sanguine disposition, about five years before, at the early age of seventeen, had become the wife of a half-caste Indian who visited England. Her parents seem to have partaken of the strange credulity of their unhappy child, as the father had sent to the Canadian wilds Brussels carpeting, a piano, and other articles of luxury, with which to decorate the rude dwelling or Indian wigwam, where anything would be out of keeping that was unsuited to the verdant carpeting of nature. The tribe to which her husband belongs are located in the interior of the island, and she had accompanied them to the place of rendezvous, probably to beguile the tedium of a wilderness life, little expecting to meet with a party, composed, for the most part, of natives of her own "distant isle of the ocean," to remind her of associations of her own early home, and of the sacrifice she had made in exchanging civilized life for the society of those who, however kindly they may treat her, are still the untutored, savage, and uncultivated denizens of the forest. The sight of this evidently disappointed young creature was the only circumstance that cast a gloom over the enjoyment of the party during the tour. Here was a female of the early age of 22, removed by an act of imprudence from the abode of civilization—her home in the wilderness, surrounded by beings of uncongenial natures. She employs her time in keeping a school among the children of the Indian village.—*New York Herald.*

LITERATURE.

Homœopathy and its Principles Explained. By JOHN EPPS, M.D. Published by the English Homœopathic Association.

THE non-scientific character of medicine is not newly asserted by homœopathists, but is the confession of the most eminent physicians of the day; from whose writings might easily be extracted astonishing admissions—very unpleasant for the consideration of patients—that they have no better than an imperfect pathology—that medical experience has chiefly furnished a bundle of contradictory facts, and a web of loose speculations, leaving the practitioner to the use of mere analogy or simple conjecture—that little actual knowledge exists of the nature and operation of the articles contained in the *Materia Medica*, of which there is not even an agreed classification, either according to their resemblances, or active constituent parts, or attributed virtues; so that the *Pharmacopœia* remains an incoherent catalogué, destitute of the control or aid of the science of the chemist, the physiologist, or the natural historian.

Notwithstanding that these confessions might seem favourable to the due consideration of any attempt to arrive at a true science of medicine, homœopathists must have been forewarned by the opposition which has ever encountered great truths, and by the professional personality and prejudice which they have ever awakened, that their labours would excite the antagonism of all the habit, ignorance, and interest, associated with the practice of the medical art; and, even in the case of fair and intelligent investigation, would be prepared for a resistance arising from mere feeling and pride, always existent in like circumstances, and not easily to be estimated or soon repelled. homœopathy has a mission of instruction, which involves many conflicts, and needs much patient perseverance. But if its disciples avoid unjust crimination and assault on the motives and designs of a profession which, whatever its errors and malpractices, has been richly adorned by illustrious philosophers and men of the highest virtue, they need not fear the speedy advance and ultimate triumph of such truth as their system may be found to contain.

We do not intend to dogmatize on homœopathy, its principles or accomplishments: we have no right to do so, either in the extent of our knowledge of medicine, or the conclusiveness of our beliefs respecting the law and method of which Hahnemann was the discoverer. We shall confine our notice of the present work to a brief indication of its contents; accompanied by some extracts, which will, we think, serve to recommend it as a clear and thoughtful exposition of the elements of the Homœopathic system.

The author enters at some length into an explanatory theory of health and disease—then discusses the systems which have been called antipathic and allopathic, exhibiting their unscientific and destructive character—this leads him to a history of the discovery of the homœopathic method, followed by many illustrations of the universality of its law. In successive chapters he contrasts the absence of the characteristics of science, the uncertainty and complexity of the old-system medicine, with the scientific features, certainty, and simplicity, of homœopathy. Next, he treats of the employment of infinitesimal doses; arguing that their power and superior efficacy is not a theory which has dictated the practice, but the result of a careful and sufficiently extended experience. The objections to homœopathy are also considered, and their weakness, inconsistency, and absurd pre-judgments, cleverly exhibited. An extensive appendix, relating to various subjects—amongst others, to Hahnemann and his literary labours, the progress of homœopathy, the diet question, and the treatment of cattle diseases—completes the volume.

One of the objections to homœopathy, lately repeated by an *Athenæum* critic, is, that "neither Hahnemann nor his disciples pretend to tell us what they mean by the law *Similia similibus curantur*; but use illustrations which show that they employ the words in any sense that may suit them." Our first extract shall be a passage which refutes any such assertion:

"The law on which the beneficial application of all medicines is founded, is this, that *medicines cure diseases by their power to produce, when taken by healthy persons, symptoms similar to the disease as they cure*; or, to quote Hahnemann's words, 'that medicines can cure those diseases only which are analogous to those which they themselves are capable of producing.'

"Such, then, is the principle. But to impress it still more, it may be stated in another form. Hahnemann found that every individual medicine produces a particular group of symptoms, which may be regarded, being deviations from the usual manifestations of life, as a disease; and this group of symptoms, being produced by a medicinal agent, the disease thus produced being different from that produced from other causes, he designates a *medicinal disease*. This was step first. Hahnemann further knew that certain *natural diseases*—that is, diseases produced by causes not medicinal—present certain groups of symptoms. Step second: He then established, that there is such a relation between the

group of symptoms produced by a medicine, and the group of symptoms produced in a disease, that, if the medicine producing this group is given to a patient labouring under the corresponding group, the patient must be cured."

And, again, Dr. Epps says:—

"—let it be remembered that the homœopathic mode of cure is founded upon this, that the inducing a medicinal disease, in symptoms similar to those presented in natural disease, will cure the natural disease."

Without being compelled to admit the truth of the homœopathic law, the reader must surely acknowledge that there is entire absence of trickery and uncandid concealment in the statements made by Hahnemann, and by Dr. Epps, of the sense in which they hold the formula: and we believe there is uniform agreement in its interpretation by homœopathists—that diseases are cured by medicines capable of producing symptoms similar to those existing, characteristically of his disorder, in the patient—so that all medicines are specifics, each to the disease of which it produces the resemblance. It cannot, therefore, fairly be said that there is intentional omission of any explanation of the term "like," and that it is used both for identity and resemblance by homœopathic writers.

But if the objection fail, that the law is not clear and well-defined—that its chief term, expressive of a property, is without an object—the second resource of the objector is this: as the acceptance of Hahnemann's law must depend on the certainty of the body of facts from which it is developed, it is preferable to attack and damage, on other grounds, the work which records those facts; that they—incapable of direct disproof—may be indirectly dismissed and lost sight of in the dispute and ridicule which has been thus created. And so the critic adverted to rejects the facts which prove the law, on the ground that the same work of Hahnemann contains "the absurd announcement" of the method of "infinitesimal doses." But this is itself a new body of facts, not in opposition to the other, but entirely independent of it—and neither of them is to be got rid of by pitting them against each other, without calm scientific investigation and experiment upon the certainty of each. We cannot follow the author through his argument on this second asserted truth of homœopathy; it is sustained with varied illustration and much force, although we fear he sometimes employs analogies too remote and trifling for the purposes of serious discussion. He shows that opponents wilfully ignore the fact that this mode of practice is not the result of theory, but has arisen from actual experiences, and has guided to a theory. He argues—that bodies in general act in infinitesimal quantities—and that diseases are induced by the action of morbid agents in infinitesimal quantities—supporting his statements by fact and analogy. On this subject we make the following extract:—

"The proposition under demonstration is, that medicines act curatively in infinitesimal quantities, when exhibited in diseases to which they are homœopathic.

"In maintaining this proposition, it is not maintained that a millionth part of a grain or of a drop will produce any visible action on the man in health; nor is it maintained that a millionth part of a grain or of a drop will act on the man in disease; but it is maintained that the millionth part of a grain or of a drop will act on the man in disease, if between the diseased state of the man and the medicine, infinitesimally administered, there is a homœopathic relationship.

"In other words, the homœopathists do not vaguely say, that medicines in infinitesimal quantities cure diseases, but they do say that medicines given for the cure of diseases to which they are homœopathic, do cure these diseases when administered in infinitesimal quantities; to repeat, the homœopathist, in maintaining the efficacy of medicines in infinitesimal quantities, regards three requirements as necessary:—First, the development of virtues in medicines by the process of preparation; second, the increased receptivity to impression produced by disease; and third, the selection of the right remedy.

"The millionth part of a grain or of a drop is a power; but, in order that the power should be medicinal, a condition of application is necessary; and that is, that it be applied in accordance with the homœopathic law."

Amongst other facts in support of the statement, that the experiments of persons not influenced by homœopathy have established that quantity is not the chief point to be considered in the production of actions and of results—that "the very direction in which a power is applied is immensely more significant than the power itself," Dr. Epps adduces the following:—

"Sir John Herschel finds that the relation to electricity of a mass of mercury, is such that it may be reversed by the admixture of an almost infinitesimal portion of body, as potassium, in an opposite electrical condition: and with such electrical conditions are all chemical actions whatsoever inseparably connected; while everyone is aware that physiological are complicated, as well as chemical, with mechanical phenomena. So impressed is Herschel with this class of observations, as to observe, 'That such minute proportions of extraneous matter should be found capable of communicating sensible mechanical motions and properties, of a definite character, to the body that they are mixed with, is perhaps one of the most extraordinary facts that has appeared in chemistry.'

"Dr. Daubeny having, in a memoir read before the Royal Society in 1830, on the saline and purgative springs of Britain, expressed his doubt of the possibility of any medical action being exercised by so insignificant a quantity as one grain of iodine spread through ten gallons of water (the largest proportion he had ever found), felt himself constrained to announce in 1831,

that the considerations above stated, the influence of the potassium on the mercury, now induce him to attach more importance to the circumstance of its presence; for it is just as possible, *a priori*, that this quantity of iodine should infuse new properties into the salts which accompany it, and cause them to act in a different manner on the system, as that less than a millionth part of potassium should create so entire a change in the relations of a mass of mercury to electricity.

"It is not the power—it is the mode of applying the power. Let the infinitesimal quantity of medicine be applied rightly, that is, in accordance with the homœopathic law, and the sought for effect, the cure of disease, will be gained."

It is scarcely necessary for us to close this notice with a formal recommendation of Dr. Epps's work. We are confident that, apart from personal belief in homœopathy, it may be pronounced the most important recent contribution to the literature of the system it explains and defends. We think the English Homœopathic Association has good reason to be satisfied with the work: it is strong in abundant facts and consequential reasonings. Its literary merits are not few; the style is clear and vivacious—the thoughts of the writer are luminously conveyed—and the treatment of the question is orderly, complete, and exhaustive.

Christianity in Harmony with Man's Nature, Present and Progressive. By the Rev. G. LEGGE, LL.D. London: Snow.

The author desires that this work should be dealt with merely as a series of sermons, delivered in the course of his ordinary ministry; and anticipates objections to the style by an expression of regret that in complying with a request to publish them, he has not had time and opportunity for giving to them more "didactic sobriety," and a shape commanding itself more fully to his own judgment. They are, indeed, highly rhetorical, passionate, and discursive; and we should like them better if more ratiocinative, calm, and simple. Our very sympathy and satisfaction with Dr. Legge's weighty truth, fresh thinking, and boundless wealth of illustration, induces regret that the ideas are sometimes so overlaid with gorgeous diction, as to lose much of their true beauty and impressiveness—occasionally exciting one to the unjust supposition, that the author has a power of words, and not a power of thoughts. Having candidly stated our complaint against the volume, we are free to praise it as a very unusual specimen of preaching—having merits of valuable material for thought, and attractiveness of manner, quite rare in most Dissenting pulpits—contrasting favourably and suggestively with some "ancient methods of setting forth Divine Truth, and others which have recently come into vogue," with which the author expresses his dissatisfaction in his preface. It is a book occupying an angle peculiarly its own in our religious literature; and is likely to be read with delight and advantage by very many who would turn repelled and disgusted from works of a different character. The class of truths treated of is the most powerful and elevating to intelligent minds; and Dr. Legge may guide such to solid conviction, enlarged views, and ardent devotedness.

Chapel and School Architecture, as appropriate to the Buildings of Nonconformists, particularly those of the Wesleyan Methodists: with Practical Directions for the Erection of Chapels and School-houses. By the Rev. F. J. JOBSON. With numerous plates and illustrations. London: Hamilton and Co., and J. Mason.

ALTHOUGH we do not attach any very great importance to the "style" and separate use of places of religious worship, we are disposed to welcome the efforts now made by Dissenting bodies, especially the Congregationalists and Wesleyans, to introduce a better order of chapel architecture. Till recently very little of good sense and good taste has appeared in the ecclesiastical buildings of Nonconformists. The neglect of beauty and appropriateness in their edifices was forced on our forefathers by their circumstances and peculiar needs; and has been further encouraged amongst us both by indisposition to ape the erections of the National Church, and by a conviction that our religious calling and worldly means pointed us to other labours than the construction of needlessly costly houses of prayer. But excuses in the circumstances, and arguments from the especial needs, of Dissent, for such buildings as we have continued to erect, have long ceased to exist; and the general advancement of the people, the spirit of the time, and the improved opportunities and resources we possess, demand a character in our religious structures different from that which has long and almost universally prevailed. It is well known that the old-class buildings have not even the merit of fitness and cheapness, although a pious adherence to four bare walls has been so often vindicated by these pleas. For the most part our meeting-houses, unless of very recent date, are as inconvenient as they are inelegant, and have been as expensive as ill-constructed. We, therefore, have no preference for the barn and stable style; we do not think pointed arches dangerous to spirituality; nor do we regard squareness and dignity as the refuges and defences of orthodoxy.

Mr. Jobson's work advocates the employment of the style usually called *Gothic*: as being National, of Christian growth, and of greater cheapness than any other description of architecture combining decent appearance with easy adaptation and comfortable arrangement. He sustains his statements by numerous facts; and gives several excellent examples, and such particulars of cost, and so forth, as serve to justify his recommendations. These are not the opinions of an amateur and an enthusiast, but of a practical man who has pursued architecture as his profession, although now devoted to the Christian ministry. We agree with his preference; and it is only necessary that care be used to secure thorough fitness to the purpose of Nonconformist chapels, namely, the convenient accommodation of an *auditory*; and that those peculiarities be omitted which, however appropriate to former times and other churches, are, for us, but unexpressive features, inconsistent details, and useless appendages. Mr. Jobson also furnishes several chapters on "School-houses," which contain highly valuable information; and show how suitable premises may actually be cheapened by some attention to architectural principles in design and arrangement. The "practical directions" for chapel-building comprise the details to be entered into with the architect, and the contracts to be made with the builder: they are very complete, and are likely to be of extensive and essential service.

The author has written specially for the Wesleyan community, and his book contains much that is suited to their wants only; but we have great pleasure and confidence in recommending so pleasing and instructive a work to all Nonconformists, as a suggestive guide to the erection of chapels and schools.

Heroines of the Missionary Enterprise; or, Sketches of Prominent Female Missionaries. By D. C. EDDY. London: A. Hall, Virtue, and Co.

TRULY a book of exceeding worth. The names of those whose lives and deeds are recorded are generally known and held sacred by the churches; and they will never cease to have purifying and stimulating power, and to bear encouragement and the spirit of sacrifice to the hearts of Christian women. These narratives form a very desirable volume for young females; and will, we hope, quicken good impulses and develop earnest virtues in many who shall read it.

We also beg to acknowledge the receipt of the following works:—

The Hand of God in History. By HOLLIS READ, A.M. London: Collins.—[A work which we heartily commended on the appearance of another and more expensive edition. We rejoice in Mr. Collins's republication of a book so pre-eminently fitted for the young and thoughtful—stored with interesting facts, elucidating a sublime theme, and calculated to lead to profitable studies of God and man.]—*The Mystery of God Finished; or, the Times of the Restitution of all Things.* 3 vols. London: Ward and Co.—[A subject on which infinite nonsense has been written; and we are sorry that we cannot give the author the benefit of any important exception. Yet he believes that he has a Divine mission of authorship on this subject. If so, our praise would not add to his satisfaction, and our blame would be thrown away. We believe in the sincerity and self-comprehension of the writer, and are desirous to treat him with no disrespect. These three large volumes have no titles to the chapters, no table of contents, no index! We do not complain, however. It would be utterly impossible to give descriptive headings to such incoherent chapters, or to index such multifarious and jumbled contents. The work makes us sad; but the author will retreat on his often-asserted conviction that others differing from himself want "spiritual discernment." Further we will only say, that this book fixes the year 1939 for the commencement of the millennium.]—*On the Construction of Locks and Keys.* By JOHN CHUNN, A.S.C.E.—[A very interesting history, and exceedingly useful to those who have to seek the perfect security of property.]—*Puritan Gems. Wise and Holy Sayings of the Rev. T. Watson, A.M.* Selected by Rev. JOHN ADEY. London: Snow.—[Choice, pithy, refreshing morsels of wisdom and pious feeling. The sale is to aid in defraying Mr. Adey's chapel and school debt.]—*Salvation.* A Sermon preached before the Queen, by Rev. J. CUMMING, D.D. London: Hall and Co.—[It is incomprehensible that a worldly-wise man like Dr. C. should preach such a sermon as this anywhere, much more before the Queen. So far as it contains plain statements of central Gospel truths we could be satisfied; but the bombastic absurdities, petty conceits, and wretchedly bare thoughts and illustrations, which succeed each other, are unbearably bad. What did her Majesty and court really think of it? —*The Colonial Intelligencer.* Vol. II.—*Sacred Incidents.* By PSYCHOLOGIST. London: Hampden and Co.—*A Closet Companion for the Daughters of Zion.* By MRS. HALLINGHAM. London: Houlston and Son.—*An Apology for "Don Juan."* A Satirical Poem. By J. W. THOMAS. London: Partridge and Oakey.—*Lectures on the Existence and Attributes of the Divine Being.* By T. SWAN. London: Houlston and Co.—[Popular and

useful addresses on this branch of theology; generally appropriate in the spirit and sentiment of the practical thoughts deduced from the various subjects.]—*Nineveh: its Rise and Ruin.* By JOHN BLACKBURN. London: Partridge and Oakey.—[An attempt to use recent discoveries for the confirmation of faith in the Scriptures—and to illustrate important principles connected with the growth and security of nations. Heavy and uninteresting in its style, and scarcely sufficiently well-considered, it yet evinces fair acquaintance with the subject, and intelligence in developing it.]—*The Three Infant Baptisms of Oxford, Glasgow, and Manchester, and the New Testament Baptism of Repentance for the Remission of Sins.* By EDWARD WHITE. London: B. L. Green.—[We consider this subject tabooed to us. We passed Mr. Gamble's late work for that reason, and think it right to deal similarly with Mr. White's recantation.]

GLEANINGS.

The Boston Post furnishes the following item of sporting intelligence:—"The man that rides the nightmare has challenged the telegraph to trot fifty miles before a waggon."

At the Rotherham Police-court, last week, a rustic game-tenter, who had to give evidence in a poaching case, could not tell which was his right hand. On being led ultimately to believe that his left hand was his left hand, he exclaimed to the magistrate, "Deng it, sur, aw wur reng! T' clois is on this side (pointing to his left hand)! But them loir (lawyer) chaps bother'd me." He was afterwards seen tying a piece of cord round his left wrist, with the view, probably, of impressing upon his mind a new fact.

Judge Jeffries, when on the bench, told an old fellow with a long beard that he supposed he had a conscience as long as his beard. "Does your lordship?" replied the old man, "measure consciences by beards? If so, your lordship has none at all."

A SENSIBLE SUGGESTION.—Talking of "enlarging" newspapers, the editor of the *Chicago Journal* suggests that it's not the largest calf that makes the best veal.

What is the difference between a schoolmaster and an engine driver?—One trains the mind, and the other minds the train!

Love labour; if you do not want it for food, you may for physic.

Mr. Baalham, of Chelmsford, recently received a visit from an ass. The droll donkey poked his head through Baalham's window. Baalham raved and his friend brayed.

Meers. Little and Brown, New York publishers, announce that Mr. Bancroft, having collected materials of great value, during his residence in England as Minister to the Court of St. James's, from the public archives, is now actively employed with his projected "History of the American Revolution," the first volume of which is far advanced in the stereotyper's hands. It will form three vols. 8vo.

The Queen has designed a carpet, and Prince Albert has executed some pieces of sculpture, for the Exhibition.

The Mayor of Leicester has taken a suite of four rooms over a grocer's shop in King's-road, Chelsea, at the rent of £100, for the month of May (in which the Exhibition opens).

It was stated by Mr. Blundell, at the Kingston Floral and Horticultural Society's dinner, last Wednesday evening, that one of his townsmen had actually applied for space in the great Exhibition for a "Map of the World before the Flood!"

BIRTHS.

November 14, at Crondale, Hants, the wife of the Rev. HENRY KIDDLE, of a son.

November 16, at Andover, the wife of the Rev. W. GOODMAN, B.A., of a daughter.

November 17, at Lansdowne-house, Hackney, Mrs. T. H. DAVITT, of a son and a daughter.

November 20, at Mont Repon, Bitterne, near Southampton, the wife of the Rev. J. LUMB, of a daughter.

November 21, Mrs. W. LIFFEY, of 2, Northampton Villas, Stamford-road, Kingland, of a son.

MARRIAGES.

November 19, at Henllan, by the Rev. W. Morgan, Union-street Chapel, Carmarthen, the Rev. EVAN LEWIS, Independent minister of Brynberian, Pembrokeshire, to Miss C. MORGAN, of Llwynyngwyd.

November 20, at St. Pancras New Church, by the Rev. John Blackburn, M.A., Incumbent of Attercliffe, the Rev. SAMUEL BLACKBURN, M.A., of Staunton Harold, domestic chaplain to Earl Ferrers, to ELIZA OLIVER, youngest daughter of the late J. SHIRLEY, Esq., of Attercliffe, near Sheffield.

November 21, at St. Margaret's, Topsham, Devon, SEABROOK PIGGOT OLDERSHAW, Esq., of Jamaica, third son of R. Oldershaw, Esq., of Islington, London, to ROSA DOUGLAS, second daughter of H. PAUL, Esq., of Topsham.

November 23, at Richmond Chapel, Lower Broughton-road, Manchester, by the Rev. D. E. FORD, Mr. JOSEPH BLEASIE to Miss REBECCA SMITH, both of Cheetwood.

DEATHS.

November 15, at Belgrave-square, ELIZABETH, wife of the Right Hon. Sir C. E. GREY, Governor of Jamaica.

November 15, at Stone-grove, Edgware, Middlesex, aged 69, in the faith and hope of the gospel, SOPHIA SMITH, the third daughter of the late Rev. Thomas Smith, for many years the pastor of the independent church assembling at Howard Chapel, Bedford.

November 17, at Hastings, aged 23, MARY REBECCA MADELINE, wife of the Rev. G. B. LEWIS.

November 19, in the faith and hope of the gospel, aged 38, LUCY, the beloved wife of the Rev. J. C. PIKE, Baptist minister, Wisbech.

November 19, at Drumconora, Ennis, of fever, aged 33, HUGH BOSS, second son of the late Right Hon. Sir M. O'Loughlin, Bart., Master of the Rolls.

November 20, at Wolverhampton, aged 23, the Rev. JOHN GOODIER, B.A., of St. John's College, Cambridge, curate of St. Marks', Wolverhampton.

November 21, at Hastings, after a short illness, in his 34th year, MR. SMITH HOBSON, surgeon, only son of the late Mr. E. Hobson, of Northampton.

November 21, at his residence, King-square, Bristol, in his 87th year, JAMES TRIPP, Esq.

November 21, in her 98th year, MRS. WILSON, of Tweed House, Berwick-upon-Tweed.

November 22, at 4, Keppell-street, Russell-square, aged 28, OLIVER, second son of Mr. T. LURTON, portrait engraver,

The King of Bavaria has formed the gigantic design of causing to be executed a series of pictures on subjects derived from the annals of all times and all nations—the whole being destined to form a sort of pictorial universal chronology.

In the canton of Basle, in Switzerland, there is a law which compels every newly-married couple to plant six trees immediately after the ceremony, and two more on the birth of every child. They are planted on the commons, frequently near the high-road; and, a great part of them being fruit-trees, are at once both useful and ornamental. The number planted is said to amount to ten thousand annually.

[Advertisement.]—HALSE'S PORTABLE GALVANIC APPARATUS.—(From the *Wesleyan* of March 10).—That Mr. Hale stands high as a Medical Galvanist, and that he is generally considered as the head of his profession, are facts which we have long known: but we did not know, until very recently, that he had brought the Galvanic Apparatus to such a high state of perfection that an invalid may galvanize himself with the most perfect safety. We happen to know something of Galvanism ourselves, and we can truly say that his apparatus is far superior to anything of the kind we ever beheld. To those of our invalid friends, therefore, who may feel desirous of testing the remedial powers of Galvanism, we say, apply at once to the fountain head. To secure beneficial results, it is necessary, as we can from experience assert, to be galvanized by an apparatus constructed on the best principles; for, although the sensation experienced from the small machines of the common construction during the operation is very similar to that experienced by Mr. Hale's machines, yet the effects afterwards produced are vastly different the one producing a feeling of exhaustion, and the other a feeling of renewed vigour. Mr. Hale particularly recommends Galvanism for the restoration of muscular power in any part of the body which may be deficient of it. Mr. Hale's residence is at 22, Brunswick-square."

JUDGE JEFFRIES, when on the bench, told an old fellow with a long beard that he supposed he had a conscience as long as his beard. "Does your lordship?" replied the old man, "measure consciences by beards? If so, your lordship has none at all."

MONEY MARKET AND COMMERCIAL INTELLIGENCE.

CITY. TUESDAY EVENING.

Our space is so limited this week, and we have so little to tell on money matters, that we must describe all that has taken place in the "City" in the briefest paragraphs. The English Market has been fluctuating; first, from the general uncertainty felt in regard to Foreign politics, and, secondly, from a natural anxiety concerning the intentions of Prussia. There has been a full supply of Money Stock in the market. Consols, at present, stand the same as at last week. Both the Unfunded Debt and Bank Stock have remained firm.

	Wed.	Thurs.	Friday.	Sat.	Mond.	Tues.
3 per Ct. Cons.	97 7	97 6	96 7	96 7	96 7	96 8
Cons. for Acct.	97 7	97 7	96 7	96 7	97	96 8
3 per Ct. Red.	96 8	96 4	96 8	96	96 1	96 8
New 3 <i>½</i> per Ct.						
Annuities...	98 8	98 7	97 3	97 3	97 3	97 8
India Stock...	—	—	27 1	—	—	27 1
Bank Stock...	—	212	212	214	212	213
Exchq. Bills...	66 pm.	69 pm.	69 pm.	69 pm.	69 pm.	69 pm.
India Bonds...	86 pm.	—	89 pm.	—	87 pm.	86 pm.
Long Annuit...	7 13-16	7 13-16	7 13-16	8 1-16	—	7 8

A larger business on the whole has been done in Foreign Securities. Northern Bonds are very firm, but Mexicans are weaker at 31*½*, Russian 96*½*, Peruvian 79*½*. A large business has also been transacted in Railway Shares, and in many lines an advance has been obtained. Oxford, Worcester, and Wolverhampton, have been nearly £1 higher. South Devon has risen £3, East Anglian £1 10s., Aberdeen £1 to £2, Shrewsbury and Birmingham £1, Chester and Holyhead £4 to £5, Bristol and Exeter £3, North Western £1 to £1 10s., Great Western, about £2 to £3, South Western £1 to £10s., Manchester, Sheffield, and Lincolnshire £4 to £5, and Midland £1.

The Traffic Returns are still favourable. Foreign Shares have been in request, and have also slightly advanced.

The Corn Market yesterday was not very well supported, but last week's prices were maintained.

PRICES OF STOCKS.

The highest prices are given.

BRITISH.	Price.	FOREIGN.	Price.
Consols.....	96 8	Brazil	87 4
Do. Account	96 8	Ecuador	3 4
8 per Cent. Reduced	95 8	Dutch 4 per cent	86 2
3 <i>½</i> New.....	97 4	French 3 percent	58
Long Annuities....	7 3	Granada	18
Bank Stock.....	212	Mexican 5 <i>½</i> per cent new	31 4
India Stock.....	271	Portuguese	34
Exchequer Bills—	67 pm.	Russian	95 4
June	86 pm.	Spanish 5 percent	17 3
India Bonds.....	—	Ditto 3 per cent	39 8
		Ditto Passive	38

THE GAZETTE.

Friday, Nov. 22.

BANK OF ENGLAND.

An account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Saturday, the 16th day of Nov., 1850.

BANKING DEPARTMENT.

	£	£
Proprietors' Capital 14,553,000		Government Securities (including Dead Weight Annuity) 14,228,901
Reserve 3,138,661		Other Securities .. 11,320,567
Public Deposits (including Exchequer, Savings' Banks, Commissioners of National Debt, and Dividend Accounts) .. 8,240,884		Notes .. 10,397,480
Other Deposits ... 9,365,569		Gold and Silver Coin 676,134
Seven-day and other Bills .. 1,304,938		
	£36,623,082	

ISSUE DEPARTMENT.	
£	£
Notes issued	29,499,550
Government Debt..	11,015,100
Other Securities ..	2,984,900
Gold Coin & Bullion 15,453,883	
Silver Bullion	45,667
	£29,499,550
	£29,499,550

Dated the 21st day of Nov., 1850.
M. MARSHALL, Chief Cashier.

MARKETS.

MARK LANE, MONDAY, NOV. 25.

The arrivals of foreign Grain and Flour have increased a good deal since Friday, but we had not much English Wheat in to this day's market. The trade, however, was heavy, though prices were not lower than on Monday last. We had rather more inquiry after the best foreign Wheat, but no advance in the prices could be obtained. Foreign Flour met only a slow sale. Barley, both English and foreign, was in better supply, and buyers consequently more retired. Fine old Malt held its price. Grey Beans and fine white beans sold rather dearer. Good hard new Beans were ready sale. We had a fair supply of Oats, both Irish and foreign, with some Scotch, which rather limited the demand, but prices were not lower for good samples. There was a free sale for Linseed Cakes. Cloverseed continues dull sale. The current prices as under.

WEEKLY AVERAGE FOR NOV. 16.		AGGREGATE AVERAGE OF THE SIX WEEKS.	
Wheat	37s. 4d.	Wheat	40s. 2d.
Barley	24 1	Barley	24 2

Ditto Cake (per ton) £4 10s. to £5 15s.
Mustard (per bushel) white 6s. 0d. to 7s.; brown, 8s. to 10s.
Coriander (per cwt.) 16s. to 24s.
Canary (per quarter) new 5s. to 5s. fine 5s. to 5s.
Tares, Winter, per bush. 4s. 3d. to 4s. 9d.; Spring, nominal
Caraway (per cwt.) 16s. to 24s. new, 20s. to 22s.; fine, 23s.
Turnip, white (per bush.) —s. to —s.; do. Swedish, —s. to —s.
Cloverseed, nominal.

FOREIGN SEEDS, &c.

Clover, red (duty 5s. per cwt.) per cwt. 38s. to 50s.
Ditto, white (duty 5s. per cwt.) per cwt. 24s. to 42s.
Linseed (per qr.) Baltic 38s. to 44s.; Odessa, 42s. to 48s.
Lined Cake (per ton) 26s. 0s. to £7 10s.
Rape Cake (per ton) 24s. 0s. to £4 15s.
Hempseed, small (per qr.) 32s. to 33s.; Do. Dutch, 31s. to 36s.
Tares (per qr.) small 21s. to 24s.; large, 25s. to 30s.
Rye Grass (per qr.) —s. to —s.
Coriander (per cwt.) —s. to —s.

HAY MARKETS, SATURDAY, Nov. 18.

At per load of 36 trusses.

Meadow Hay ..	Smithfield,	Cumberland,	Whitechapel,
48s. to 75s.	48s. to 76s.	48s. to 75s.	
60s. 84s.	60s. 84s.	60s. 84s.	
21s. 28s.	22s. 28s.	20s. 28s.	

HIDES, LEADENHALL.—Market hides, 50lb. to 64lb., 2d. to 2d. per lb.; ditto, 64lb. to 72lb., 2d. to 2d.; ditto, 72lb. to 80lb., 3d. to 3d.; ditto, 80lb. to 88lb., 3d. to 3d.; ditto, 88lb. to 96lb., 3d. to 4d.; ditto, 96lb., to 104lb., 4d. to 4d.; ditto, 104lb. to 112lb., 4d. to 4d.; Calf-skins, each, 2s. 0d. to 3s. 0d.; Horse hides, 6s. 0d. to 7s.

OILS.—Linseed, per cwt., —s. 0d. to 32s. 6d.; Rapeseed, English refined, 37s. 6d. to —s.; foreign, 35s.; Gallipoli, per tun, £44; Spanish, £42; Sperm £88 to £90, bagged £84; South Sea, £35 to £37 10s.; Seal, pale, £39 0s. to £— 0s.; do. coloured, £36; Cod, £40 to £—; Cocoa Nut, per ton, £38 to £40; Palm, £32.

COAL MARKET, Monday, Nov. 25.

Stewart's, 15s. 9d.; Hetton's, 15s. 9d.; Braddell's, 15s. 6d.; Kelloe, 15s. 0d.; Richmond, 15s. 0d.; Eden, 14s. 6d.; Adelaide's, 15s.; Richmond, 15s. 0d.; Wyian, 15s. 0d.; Durham, 15s. 3d.; Tres, 15s. 0d.; Belmont, 15s. 3d. A very brisk market for all descriptions of screen coal. The best coals at the rates of last day.

Fresh arrivals, 51; left from last day, 64. Total, 115.

ADVERTISEMENTS.

THE PEACE SOCIETY.

COURSE OF LECTURES.—The SECOND of the above Course of Lectures will be delivered at the HALL OF COMMERCE, Threadneedle-street, on TUESDAY Evening, December 3, 1850, by the Rev. HENRY RICHARD, Secretary of the Peace Society.

SUBJECT.—The Disastrous Influence of Standing Armies on the Finances of States and the Morality and Liberty of Nations.

To commence at Eight o'clock precisely.—Admission Free.

RUPTURES EFFECTUALLY AND PERMANENTLY CURED WITHOUT A TRUSS!

IMPORTANT TESTIMONIAL.

"In every case of rupture we have found Dr. Barker's remedy entirely successful, and earnestly invite the attention of our readers to it."—*Surgical Times.*

DR. BARKER'S REMEDY has been entirely successful in curing many thousands of cases of Single and Double Ruptures, of every variety; and has long been recognized by the whole of the medical profession as the only remedy ever discovered for this alarming complaint.

All sufferers are earnestly invited to write, or pay Dr. Barker a visit, as in every case he guarantees a cure by his peculiar mode of treatment. The remedy is equally applicable to male or female of any age, and is easy and painless in use, causing no inconvenience or confinement, &c.

Sent post free, on receipt of 7s., by Post Office Order, Cash, or Postage Stamps, by Dr. ALFRED BARKER, 48, Liverpool-street, King's Cross, London, where he may be consulted daily, from 10 till 1, morning, and 5 till 9 evening; (Sundays excepted). Post Office Orders to be made payable at the General Post Office. Hundreds of trusses have been left behind by persons cured, as trophies of the immense success of this remedy, which Dr. BARKER will willingly give to any requiring them after a trial of it.

Dr. BARKER wishes it to be distinctly understood, that his mode of treating Ruptures is known only by himself, and that his remedy can only be procured direct from the establishment, as above.

LUXURANT AND BEAUTIFUL HAIR! WHISKERS! &c.

OF ALL THE PREPARATIONS ever introduced for the production of the Human Hair, Mustaches, Whiskers, Eyebrows, &c., none have gained such a world-wide celebrity and immense sale, as ROSALIE COUPPELLE'S PARISIAN POMADE. It is eminently successful in nourishing, curling, and beautifying the hair; checking and preventing greyness in all its stages, strengthening weak hair, preventing it falling off, &c. &c. For the re-production of hair in baldness, from whatever cause, and at whatever age, it stands unrivalled. ONE TRIAL ONLY is solicited to prove the fact. It is an elegantly scented preparation, and sufficient for three months' use will be sent, post free, on receipt of twenty-four postage-stamps.

AUTHENTIC TESTIMONIALS AND OPINIONS.

Miss Young, Truro, writes:—"It has quite restored my hair, which I had lost for years, notwithstanding I had tried the many ludicrously styled messes of the day."

Mr. Bull, Brill, says:—"I am happy to say after everything else failed, yours has had the desired effect; the greyness is quite checked."

Dr. Erasmus Wilson:—"It is vastly superior to all the clumsy, greasy compounds now sold under various mysterious titles and pretences; which I have at different times analysed, and found uniformly injurious, being either SCENTED, or COLOURED with some highly deleterious ingredient. There are, however, so many impositions afoot, that persons reluctantly place confidence where it may be justly bestowed."

For the NURSERY it is indispensable as forming in infancy the basis of a good head of hair.

HERR HIER, PALETOT EMPORIUM,
No. 37, POULTRY, near the Bank of England.

	£ s. d.
The Llama Paletot, in all sizes	from 1 16 0
The Double-milled Substance	2 12 6
Oxonians and Beauforts, in all sizes	from 1 15 0
Saxony Black Dress Coats, to order	from 2 7 6
Ditto ditto Frock Coats, to order	2 15 0
(Warranted Fast Colours.)	
Saxony Black Trousers	from 1 5 0
Fancy Dorskin Trousers	from 0 18 0
Vests in variety, cut in the French, German, or English style	from 0 10 6
Albert and other Over Coats, ready for immediate wear; also Shooting, Fishing, and Lounging Coats	from 1 1 0

Gentlemen "particular in Dress" may with confidence rely on the Quality and Fashion of this Emporium being fully equal to the best West-end Houses, as all Garments are manufactured on the Premises, and none but the most talented Cutters and Workmen are employed.

Observe the Address—Herr HIER, 37, Poultry, the same side of the way as the Bank of England.

COUGH JUJUBE LOZENGES.

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15, Sydney-place, City-road, London, Sept. 30th 1850.

Messrs. Warrick Brothers.—I feel great pleasure to tell you how much benefit I have received from your Cough Jujube Lozenges. For some time before I took them, I was in the habit of spitting blood whilst coughing, and have since, at the recommendation of a friend, taken them, and received most astonishing relief, not only as to my cough, but do not now spit any blood.

G. RICHARDS.

Great Grimsby, Oct. 10th, 1849.
Gentlemen.—I hasten to acknowledge the thanks I feel due to you. I think the public ought to be aware that there is such a valuable remedy as your Cough Jujube Lozenges. My son, ever since he returned from sea, has been afflicted with shortness of breath and violent cough, whenever he went out in the cold air; he had taken a very few when the symptoms became relieved, and I have no doubt but that soon he will lose the cough, as he seems already so astonishingly better.

Please send me another box that I may have them in the house, for I shall recommend them to all my friends.

I am, Gentlemen, your obedient servant,
Messrs. Warrick Brothers. MARTHA SMITH.

Windsor, August, 7th 1850.

Gentlemen.—I have been afflicted for many years with what my doctor calls bronchitis. I took your Lozenges for four days, and I may say that I am almost cured, they seemed so much to relieve my breathing.

I am, Gentlemen, your obedient servant, THOMAS STONE.

To Messrs. Warrick, Brothers, Garlick-hill, London.

39, Curtain-road, Sept 19th, 1850.

Gentlemen.—I feel it my duty to certify how much benefit your Cough Jujube Lozenges have been to me. I have been troubled with an asthmatic cough for a very long time. I have tried everything, and found nothing give me so much relief. I have recommended them to an aunt of mine, who had a most troublesome cough for years, and I have no doubt she will be as much obliged as I am for the good they have done.

I am, Gentlemen, your obedient servant, J. GIBBS.

Commercial-road, Oct. 4th, 1850.

Gentlemen.—Having been troubled from childhood with a winter cough, I always look forward with anxiety to this time of year, fearing, from experience, that when once my cough begins, it will abide with me until the spring. My cough, as usual, began with the change in the weather, but having been advised by a friend to try your Lozenges, I did so, and after taking one box my cough left me—a most unusual thing—and has not returned. If you think my experience will induce others to seek the same benefits I have derived from the use of your Lozenges, you are at perfect liberty to publish this.

I am, Gentlemen, your obedient servant, F. FRANKS.

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HALSE'S LETTERS ON MEDICAL GALVANISM.
For the other letters on Medical Galvanism, Invalids are solicited to send to Mr. Halse for his pamphlet. See below.)

LETTER I.

PARALYSIS.—TO INVALIDS.—

GALVANISM has for a long time been resorted to as a powerful remedial agent; but, unfortunately, it has been applied by men totally ignorant of its principles. Can it, therefore, be wondered at that it has so frequently failed of producing any beneficial effects? My great improvement in the Galvanic Apparatus was a method to regulate its power to the greatest nicety, so that an infant may be galvanized without experiencing the least uneasiness; but no sooner do I make it public than I have made this discovery, than a host of imitators spring up like mushrooms, and state that they are also in possession of the secret; and, by all I hear, a pretty mess they make of their secret. Now, all the world knows how eminently successful I have been in cases of paralysis, particularly in recent cases. This success I attribute entirely to my superior method of regulating the power of the galvanic apparatus; for, without a perfect regulating power, it is utterly impossible to produce successful results. Scarcely a week passes but I have two or three patients who have been either galvanized by some pretender, or have been using that ridiculous apparatus called the electromagnetic or electro-galvanic apparatus, and, as may reasonably be expected, without the slightest benefit. Many pretenders in the country, having heard of my great success, and my high standing as a medical galvanist in London, have made it public that they have received instructions from me, and are acting as my agents; and, not satisfied with this, are actually selling apparatus, representing them to be mine. I shall, of course, endeavour to put a stop to this. In the meantime, I now state that my galvanic apparatuses can be procured from me only, as I employ no agents whatever. I will now endeavour to show how galvanism acts in cases of paralysis. Paralysis, or palsy, consists of three varieties—the hemiplegia, the paraplegia, and the local palsy. In the first, the patient is paralyzed on one side only; in the second, the lower part of the body is affected on both sides; and in the third kind, particular limbs are affected. The cause of the attacks is the withdrawal of nervous influence from the nerves and muscles of the various parts. Now, Galvanism has been proved by the most eminent physiologists to be capable of supplying the nervous influence to those parts of the body which may be deficient of it, and hence the reason of its astonishing effect in cases of paralysis. In patients thus afflicted, I find that some parts of the spine are less sensitive than other parts; and, until those parts are aroused into action, the patient will not recover. Any medical man, who knows anything whatever of Galvanism, will be at once convinced how applicable Galvanism must be to such complaints; for not only does it arouse the dormant nerves and muscles into action, but it supplies them with that fluid of which they are deficient, viz., the nervous fluid. I think it, however, but fair to state that, in cases of paralysis of long duration, I as frequently fail as succeed, whilst in recent cases I generally succeed. Still, Galvanism should be resorted to in every case of paralysis, no matter of how long duration it might have been, for it cannot possibly do any harm, and it may do good. I repeat, Galvanism is a powerful remedy in cases of paralysis.

Health is the greatest worldly blessing we can enjoy, and yet many invalids, for the sake of saving a few guineas, will purchase apparatus which are entirely useless for medical purposes. Galvanism, they say, is Galvanism, no matter whether the price of the apparatus be much or little. They may as well say a fiddle is a fiddle, and that there is no difference in them. Surely no one of common sense who feels desirous of testing the remedial powers of Galvanism will, for the sake of a few guineas, throw his money away by purchasing an imperfect instead of a perfect apparatus. He may as well not try Galvanism at all as try it with an inefficient apparatus. These latter remarks I address particularly to invalids; but how much stronger do they apply to medical men who are applying Galvanism? They find it fail of producing those wonderful effects which I have found it to produce! And why is it? Simply because they are using an imperfect apparatus. Scarcely a day passes but I receive an order for my galvanic apparatus from medical men who have been using the small machines and found them useless.

I conclude by stating, that if Medical men employ Galvanism at all in their practice, they are bound, both in duty to them-

selves and to their patients to use the apparatus in its perfect form. The price is ten guineas. The cash to accompany the order.

WILLIAM HOOPER HALSE.

22, Brunswick-square, London.

Mr. Halse recommends paralytic patients residing in the country to purchase one of his Ten Guinea Portable Apparatus; as, with his instructions, they will be enabled to apply the Galvanism themselves, without the least pain, and fully as effectively as he could at his own residence.

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CAUTION TO THE PUBLIC.—Mr. Halse is weekly in receipt of letters from invalids informing him that they have been imposed upon by parties who have Galvanic Apparatuses for sale, representing them as Halse's Galvanic Apparatuses, and which they have afterwards discovered were not his at all. The only way to prevent this imposition is to order the Apparatus direct from Mr. Halse himself.

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